

THE
SUPPLEMENT
TO THE
SECOND VOLUME
OF THE
Athenian Gazette;

CONTAINING

An Account of the Design and Scope of most of the considerable
Books Printed in all Languages;

And of the Quality of the Author, if known.

AS ALSO,

The INGENIOUS CONFERENCES
OF THE

Forreign Virtuoso's,

UPON MANY

Nice and Curious Questions.

The whole being a *Translation* of what is most Rare and Valuable,
in the *Paris Journal des Scavans*, the *Acta Eruditorum Lipsiæ*,
the *Universal Historical Bibliothek*, and in the New Book En-
tituled, *Entretiens Serieuses & Galantes*, &c.

Published for the Improving of Natural, Moral and Divine Knowledge, &c.

L O N D O N,

Printed for John Dunton at the *Raven* in the *Poultry*, where are to be had the *First*
and *Second Volumes* of the *Athenian Gazette*, (and the *Supplements* to them,)
beginning *March* the 17th. and ending *August* the 18th. 1691. (or single Ones
to this time:)

The PREFACE to the SECOND SUPPLEMENT.

THE Design of this Supplement to the Athenian Gazette, being to shew what new things occur in the Learned World, it shall (as we formerly told you) consist of,

1. An exact Catalogue of the principal Books which shall be printed in Europe, but more especially in England: And we shall not content our selves with giving the bare Titles, as most part of Bibliographers have hitherto done; but shall briefly declare what they treat of, and what they may be useful for. Which will be of no small Service to those that buy or peruse Books, since they may hereby be informed what may be most worthy their Reading; especially for those who have not much Money to spare for Books, or Time for the Revolving of them; since, without the Charge of Buying, or the Loss of Time in Reading, they may here have a general View of them.

2. When any Person, famous for his Learning and Works, shall happen to depart this Life, we shall make an *Elogy* on him, and give a Catalogue of what he has published, with a Relation of the principal Circumstances of his Life.

3. We shall give an Account of Experiments made in *Physicks*, *Medicine* and *Chymistry*, which may serve to explain the Effects of Nature, of the new Discoveries that are made in Arts and Sciences: As *Engines*, and profitable and curious Inventions, which may be of great use in the *Mathematicks*. Of the Observations of Heaven, those of *Meteors*, and those that *Anatomy* shall discover in Animals.

4. The principal Decisions of Secular and Ecclesiastical Tribunals; the Censures of the *Sorbonne*, and other Universities, as well in France, as in other Countries.

In fine, We shall endeavour to perform it in that manner, that nothing shall pass in Europe, worthy of the Consideration of the Learned World, that shall not be met with in our several Supplements: And what is at any time wanting in one Supplement, shall be added in the next, we having now the Assistance of several learned Persons, well versed in all Foreign Languages to carry on the Work, and shall have all new Pieces as soon as ever published.

We have several new Pieces now by us, that for want of Room, must be reserved for our next Supplement.

The bare mentioning of the Matters that shall compose this Supplement, may suffice to demonstrate its Usefulness: But I will add, that 'twill be very advantageous to those who shall undertake any considerable Work, since they may have Occasion to publish their Design, and invite all Persons to communicate their Manuscripts to them; which may contribute much to the Works they undertake.

And if there be any Persons that have found out any thing remarkable, by their own Observations, and are desirous to communicate the same to the Publick, if they send an Account thereof to John Dunton, at the *Raven* in the *Poultry*, they shall have it inserted in our next Supplement.

Thus far we thought fit to give you a brief View of what you may expect in our several Supplements, which, by the kind Entertainment the first has met with, you cannot have the least doubt, but that the Authors of it have learnedly acquitted themselves.

For the greater Variety, we have added to it several curious Questions and Answers, out of a French Book, lately printed, entitled *Serious and Gallant Discourses*, &c. The rest of the Book shall be translated, and added constantly, in the following Supplements: As also any other curious Pieces, that shall be transmitted to us by our Correspondents in Foreign Parts.

We have no more to say at present, but only to acquaint our Readers, that we design to add the Contents of each Supplement to that Alphabetical Table we have promised at the End of every Year; that so by the help of this general Table, our Querists may presently find any Question or Subject they have a mind to consult, either in our *Weekly Mercuries*, or *Supplemental Volumes*.

We shall print the Supplement to each Volume of our *Athenian Gazette* on the same Paper with our *Weekly Mercuries*, that so they may bind up with them; and shall add this Preface to all our Supplements, till our Querists have a right and full Understanding of what Use they will be, both to them, and the Publick.

The CONTENTS of the FIRST SUPPLEMENT.

| | Pag. |
|---|-------|
| A Method to study and teach the Grammar, or the Tongues, | 1 |
| The Funeral Oration of the Dauphiness of France, | 4 |
| The Funeral Oration of the Duke of Montausier, a Peer of France, | ibid. |
| The Religious Slave, and his Adventures, | 5 |
| Critical Remarks upon the prettiest Fancies that are to be found in the Works of ancient and Modern Authors, | 8 |
| Parallels of Ancient and Modern Authors, touching Eloquence, | 9 |
| Meditations on the Duties of a Religious Life, | 10 |
| The ancient Rites of the Monks, collected from several Ordinaries, | 11 |
| An Examination of the Lives of the Popes of Rome, | 13 |
| The Summ of the Bible, Tome 1. | 15 |
| A Discourse of the Original and Advantages of a State of Virginitie, | 18 |
| The Coasts of France described, | 19 |
| The Judgment of the most celebrated Authors, concerning the most famous Writers of every Age, by Sir Tho. Pope Blunt, | 20 |
| The Life of Cardinal Pool, | 21 |
| An Apology for the Sacred Scriptures, and Holy Fathers, | 22 |

The Questions resolved in the First Supplement.

| | Pag. |
|---|-------|
| Of Opinion, | 22 |
| Of acquired Wisdom, | 23 |
| Whether it be easier to resist Pleasure or Pain? | ibid. |
| Why no body is content with their Condition, | 24 |
| Whether a Man or Woman be most noble? In favour of the Woman, | ibid. |
| In favour of the Man, | ibid. |
| Of Beauty, | 25 |
| Whether it be better to know a little of all things, or one only thing solidly, | ibid. |
| Whether it be better to speak, or to write, | ibid. |
| When we must begin the Year, | 26 |
| Whether any Animals have Reason, | ibid. |
| Whether it be better to speak, or keep silence, | 27 |
| Whether the General of an Army should hazard his Person, and fight as others, | 28 |
| Which is the most supportable? Heat, or Cold, | ibid. |

The CONTENTS of the SECOND SUPPLEMENT.

| | Pag. |
|--|------|
| A History of the Emperors, and other Princes, for the first six Ages of the Church, | 1 |
| A Description of the City of Rome, for the benefit of Strangers, | 3 |
| The Summ of the Bible, Book II. | 4 |
| A History of Ecclesiastical Writers, from the First, to the Fourteenth Century: By Dr. Cave, | 6 |
| The History of the late Revolution of Siam, | 8 |
| The History of the Templars, enlarged with Observations, Cardinal Mazarine's Letters, containing many Secrets, | 9 |
| The Princes Philosophy, | 12 |
| A Treatise of Light, by Christ. Huygens, | 13 |
| The Necessity of frequent Communion, by the present Archbishop of Canterbury, | 14 |
| The History of the Vaudois, | 18 |
| A Collection of ancient Inscriptions, | 19 |

The Questions resolved in the Second Supplement.

| | Pag. |
|--|-------|
| Which is the most necessary of the Arts, | 27 |
| Of the Art of Divining, | 28 |
| Whether Travelling be necessary for an honest Man, | ibid. |
| Who are the most happy; the Wise, or the Fools, | ibid. |
| Of Tobacco, | 29 |
| Of Knowledge in Women, | ibid. |
| Whether Reading of Books be more proper to learn by, or Word of Mouth, | ibid. |
| Of the Love of Inclinations, | ibid. |
| Whether the Lean are longer lived than others, | ibid. |
| Whether 'tis better to Dine, or to Sup, | 30 |
| Whether it be better to marry, or not, | ibid. |
| Whether it be better to heat one by Fire, or Exercise, | ibid. |
| Whether Wine helps Digestion, or binders it, | ibid. |

The

The Supplement to the Second Volume of the Athenian Gazette.

Journal de Scavans, Tome 18. Page 471.

Histoire des Empereurs, & des autres Princes qui ont regné durant de sex premiers siecles de l'Eglise, des Persecutions qu'ils ont faites aux Christians, &c.

A History of the Emperors, and other Princes, that reigned during the first six Ages of the Church: The Persecutions which they raised against the Christians, their Wars against the Jews; Profane Writers, and the most Illustrious Persons of their Times; justified by the Citations of Original Authors, with Notes to elucidate the principal Difficulties of the History. By D. T. in Quarto. Paris Printed for Charles Robustel, 1690.

IT is rare that an Author esteemeth his Work, less than it is worth, and that he gives a mean Opinion of it. Yet *Mons. de Tillemont* has done this, whom it is not long of, that his Book is not lookt upon as the Production of an ordinary Spirit, which has not exactness, because it wants Elevation, and which is not entirely addicted to discover the Truth; because of want of embellishment. The Publick hath done him the Justice which he refused, and I cannot forbear to shew many Readers what his Modesty would conceal from them.

The Work, of which this is the first Volume, is an infinite Labour, of a Re-search, Exactness, Application and Judgment which surprizes as many as it satisfies.

The Author is persuaded that an ancient History can never be faithful, except it was composed by the Originals, and compared the one with the other, either to separate Truth from Falshood, or to joyn together all important Circumstances of Fact. He believed that they should keep by their own proper Words, for fear of altering any thing of their Sense; to propose nothing without Proofs, much less to pretend to have them without shewing them; to leave nothing confused, embarrass'd, or doubtful; to give always a Reason for their Decisions, to spare the pains of their Readers, and have regard to their Judgment.

To this end he always makes his Original Authors speak, but in a manner so natural, that the Discourse hath nothing uneven, nothing interrupted in it.

Therefore it is that he has made it as it were a matter of Conscience to inclose within two Crotchets all that he addeth to their Words, whether to elucidate them, or to draw Consequences from them: That he has charged his Margins with a prodigious number of Citations, which not only mark the Pages of the Books, but the very Lines: Finally, 'Tis for this that he has set at the beginning of his History a Catalogue of Au-

thors that he has cited, and the Editions which he made use of, that every one might have the pleasure either to work on his Memoirs, or to examine their Fidelity.

This Fidelity is such, that 'tis impossible not to admire, even to what Particulars it has made him descend, when any thing is treated of, either of Chronology, or of any Matters controverted. The Notes ranked at the end of the Work, in the bravest order in the World, are a good Proof: There appears an Exactness in it, even to a Nicety: But there seems to be also a perfect Moderation, infinitely remote from the sourness of some Criticks, who dishonour the Truth under pretext of defending it, and who take no care that Humility make way for Truth, and that Charity only introduce it.

Besides those Notes, which are at the end of the Book, there are others shorter at the bottoms of the Pages. 'Tis true they are not of use for all Men; but the Learned know their usefulness.

In the inner Margins there are sometimes some curious Notes, where are certain singular Expressions of Original Authors, which were left in their Language, for fear of enfeebling them by Translation.

How great soever these Advantages appear, they are but a small matter, in comparison of the good Relish and Wit that reigneth in the whole Work. A History, though it be writ with a great deal of exactness, may be faulty if the Author's Spirit or Heart be vitiated. Therefore it is, that the Histories writ by the Pagans have all a secret Poison, which their Readers are not sufficiently aware of, and which they sometimes take for an innocent Aliment. There are thousands of Examples in the Roman History, where Courage is never so much praised, as when it is excessive, and where the Love of ones Country passeth frequently for Vertue, even though it be wicked, and degenerate into Fury.

Monfieur

Monſieur *Tillemont* corrects theſe falſe *I-deas* by ſage Reflections, which clearly diſcover the weakneſs and imperfection of *Ver-tues* purely humane. For example, He is far from praiſing the Courage of thoſe who killed *Caius* the Emperor. On the contrary, he looked on their Attempt as a Crime which they had deſerved to fall into by other Crimes, and which the Juſtice of God ſerv'd it ſelf of to puniſh a wicked Prince.

Far from applauding the Depoſition of *Nero*, and the Sentence of Death pronounced by the Senate againſt him: He advertiſeth his Readers, that it was even under this wicked Prince that *St. Paul* taught Chriſtians how far their Reſpect, their Love, and their Fidelity to their Kings ſhould be extended.

Speaking of *Arria*, that famous Roman Woman, who to inſpire into her Husband *Cecinna Petus* the Courage to chuſe Death, rather than live under Tyranny, thruſt a Ponyard into her Heart; and retiring ſaid to him with a ſtrong and confident Tone, that he had done her no hurt; he admired her Conſtancy, and deplored the wicked uſe of it.

'Tis all full of ſuch Reflections; which hinders him not from giving the due Praises to other *Romans*, who have made better uſe of their Natural Generoſity. He prizeth the Courage *Terence* had, to avouch in a full Senate, that he was a Friend to *Sejan*, though it was a Crime to avouch this after the Diſgrace of this Favourite.

He admired the Reſolution of *Thraſcas*, who chuſed rather to die acquitting himſelf in his Duty, than to preſerve his Life by Cowardlineſs; the Self-denial of *Virginus*, who conſtantly reſuſed the Imperial Dignity, that he might not raiſe a Civil War in the Boſom of his Country; finally, that inviolable Fidelity that *Corbulon*, the greateſt Man of his Time, kept to *Nero*, the wickedest of all Princes. But after all, he looks upon theſe ſparkling Actions of Paganism with the Eye which a Chriſtian ſhould behold them with, and reveres the Judgments of God on thoſe proud Men, who did not direct themſelves to him as their laſt End, the little good they do is only outward. This appeareth very clear in the Perſon of this *Corbulon*, who repented at his Death, that he had been faithful to a Prince who had ſo ill requir'd his Fidelity. He had not at all repented of that, addeth Monſieur *Tillemont*, if his Fidelity had had God for its Principle, becauſe he would have known that it would be recompens'd.

This Prudence and Equity of the Author are no leſs evident in all that he ſays of *Seneca*. He does not declare himſelf a Partizan of this Philoſopher; but yet he does not at all inſult over him, as *Dion* has done. He knows that there is in his Sentiments a Pride, againſt which he ought to defend himſelf: But he avoucheth likewiſe, that there are in his Writings Truths capable to confound many Chriſtians; and he addeth, that we ſhould make a better uſe of them than *Seneca* did, who acknowledging the Vanity of Idols,

believed notwithstanding that a wiſe Man ſhould adore them; not to pleaſe God, but to obey the Laws, and to follow Cuſtom. In ſine, inſtead of that, in reading other Works, we muſt be almoſt every Day careful that we do not ſuffer our ſelves to be carried away by falſe and unjuſt Prejudices, in reading of him, we may take the pleaſure of abandoning our ſelves to an Author, whoſe Fidelity has been fully proved, and whom we may follow without fear, ſince he follows nothing but Truth. Never had a Work a greater Character. We may diſcloſe all the Pages, and yet not diſcover any Affectation of the Author's, neither of Complaiſance for himſelf, nor Diſguſt to others. It is true that he does not meddle much with Modern Writers, for fear leſt he ſhould take the Prejudices which they often give: But he has not altogether neglected them, when he thought them proper to clear any Circumſtance. He has read them with Attention, he has ſerv'd himſelf ſometimes of their Reaſons, and he would not forſake them but when he ſaw that they would deceive.

I ought not to finiſh the Extraſt of a Work ſo full of Learning as this is, without touching at ſome of the Treatiſes. The Change of State which happened under *Auguſtus* concerneth that of Provinces and Magiſtracy. Which oblig'd Monſieur *Tillemont* to treat in that place of the Conſuls, of the other Magiſtrates, of their Functions, and of the different manners of chuſing them.

In the 14th Article he has ſpoke of the Roman Troops, and citeth the Liſt which *Dion* has given of the Legions that ſerved under *Auguſtus*. This makes a part of the *Notitia* of the Empire, without which it would be hard to underſtand its Exploits well.

The Remark on the great number of Men, who, to evite a diſgraceful Condemnation, procur'd their Deaths voluntarily under *Tiberius*, is very conſiderable, and informeth us that theſe Perſons, by this Means, exempted themſelves of the Diſgrace and Pain of their Punishment, and preſerved the Honour of their Obſequies, and the free Execution of their Teſtaments.

This Hiſtory having attempted to give a View of the Relation which it had with that of the Church, he was neceſſitated to extend it to the Perſecutions which it has ſuffered, and the Deſtruction of the *Jews*, the Relation whereof is an Abridgment of *Joſephus*.

The Year of the Death of *Herod*, which was very near the Time of the Birth of Jeſus Chriſt, is treated with a great deal of Care in his Notes. The Teſtimonies which are read in *Joſephus* touching Jeſus Chriſt, *St. John Ba-ptiſt* and *St. James*, are defended. As the firſt appears without the Work in the place where it is ſet down, Monſieur *de Tillemont* is perſuaded that *Joſephus* might add it too late, and has forgot to change the Transition which he had made before.

On Occaſion of a Marble found in *Spain*, which imported an Acknowledgement of a Favour from *Nero*, for that he had rid the Province

Province of Thieves, and of those who brought forth a new Superstition, he remarques that the Marbles and Inscriptions of Spain are very suspicious.

He pretends that the Epistle to *Diognetes* published by *Henry Stephen* under the name of *St. Justin*, is more ancient than that holy Martyr, and gives reasons which seem very convincing. He testifies a great Esteem for this Epistle, and recommendeth its reading, tho' there be some part of it a little altered towards the end.

He maintains that *Casaubon* was mistaken, when upon an obscure passage of *Ammianus Marcellinus*, he said that the Christian Emperors ordered the Temple of *Janus* to be shut in times of Peace.

He remarqued likewise that in *Josephus* days the name of Sanctuary was given to that part of the Temple where the Jews only might enter, and that we must not confound it with the Sanctuary where the Priests only entred.

Tho' this History of the Emperors be a kind of Chronology, where all things are so ranked in the order of time, and as it were joyned to the Year in which they happened, there is notwithstanding at the end of the Volume an Abridgment of Chronology, where the principal Events are exprest in a few words. I know that the Author was troubled for giving his Book the title of a History, and that he would willingly have contented himself with giving it that of Memoirs, as if he had only done it as an Essay, to which others should set the last hand.

But we may say of this sort of Memoirs, as *Cicero* saith of those of *Caesar*, that they are more apt to dissuade wise and judicious men to treat upon a matter, which had already all its beauty, than to induce them to set about it. It were only to be wished that the Author would continue what he has so well begun, and speedily give us the Succession of the other Emperors.

Journal des Scavans. Tom. 18. p. 361.

Description de la Ville de Rome, en-faveur des Etrangers divisé en trois parties, &c. Par F. D. P. &c.

A Description of the City of Rome for the benefit of Strangers, divided into three Parts, &c. By F. D. P. in 12. four Volumes, Paris, for Joh. Boudot, 1690.

Rome appeareth there in the different Estates of its Fortune. It is represented in the first Volume such as it was under the Kings, under the Consuls, and under the first Emperors, and its Description is taken out of *Publius Victor*, *Sextus Rufus*, and *Famiano Nardini's* Ancient Rome, which the Author hath abridged and translated into our Tongue.

In the two following Tomes it is described in the state 'tis in at this day, with its Pa-

laces, Churches, Colleges, Hospitals, and other Communities. The Church of *St. Peter* is far above all the other Edifices that are spoken of in these two Tomes, and in grandeur and magnificence surpasseth all the ancient and modern Buildings without excepting the Temple of *Solomon*, or that of *S. Sophia*.

It is situated at the bottom of the Mount *Vatican*, in the place where the *Circus* was formerly begun by *Caligula*, and finished by *Nero*. It is believed that the Foundations of it were laid in *Constantine's* days, and that it retained its ancient Form even to the beginning of the last Age.

'Twas *Julius II.* that An. 1506. undertook to build it all new, and employed therein *Bramante Lazari*, *Raphael d'Urbino*, *Julian* and *Antoine de St. Gall*, and *Jocond de Verona*, the same that built the Bridge of *Notre-Dame* of *Paris*.

Under *Paul III.* *Michael Ange* made the design of the Dome, whose Diameter is equal to that of the Church of the *Ronde*. It was not put in execution till under *Sixtus V.* by *Jaques de la Porte* and *Dominique Fontana*.

Clement VIII. caused the great Altar in the middle of the Cross-work to be made, and *Paul* the 5th the Gate with 3 Porches above one another.

Octave Pancirole's Treasure hid in the City of *Rome*, *Pomponius Hugonius's* Stations of *Rome*, *Varicane de Torrigio's* sacred Grotes, *Abbot Piazza's* Book entituled *Opere pie di Roma*, that entituled, *Studio di Pittura Scoltura, & Architettura delle Chiese di Roma*, and other such have furnished the Author with the matter of these two Tomes.

The 4th is a Relation of the Government and Ceremonies of the Court of *Rome*, which treats of the Pope's Temporal Estates, the Custom of kissing his Feet, the Creation of Cardinals, the Consistories, the Congregations, the Magistrates and the other Officers.

The Institution of the Congregations is very late. That of the Inquisition owes its beginning to *Paul III.* After the rising of the Council of *Trent*, *Pius V.* deputed Cardinals that assisted there, to resolve the doubts that should arise about the Execution of the Canons. *Sixtus V.* fixed this Congregation, and limited their Authority to interpret the Points of Discipline, without touching those of Faith.

The same Pope established many others, as that of the Bishops, that of the Regulars, that of Rites, and the Consistorial. They have all different Objects. This last prepareth the Matters that are to be treated in the Consistory.

Pius V. was the Institutor of the Congregation of Tryal, to examine suspected Books. The Divines that made report of the Books that they examined, had no deliberative voice, and all the Authority of Judging resided in the Cardinals.

The Congregation of the Examination of Bishops owes its Establishment to *Gregory IV.* The Bishops of *Italy* before they are consecrated,

consecrated, undergo this Examination on their knees on a square, at the Pope's feet, who is seated, the others standing round about, who examine the nominated Bishop in Theology, and in the Canon Law.

Journal des Scavans, Tom. 18. p. 597.

Summa Biblica. Tomus Primus, &c.

The Sum of the Bible. Tom. 1. Wherein after the Proemial Disputes about the Hebrew Tongue, the Ancient Interpreters of the Scripture, Origen and St. Jerome, the study of the Sacred Scripture is recommended, and its Encomium, Divinity, Authority, Style and Canon are discoursed of. Also the Seventy Interpreters are treated of; and then the Vulgar Edition of the Bible is discoursed of. In 12. Paris, by Daniel Horthemels and Louis Roulland, 1690.

NOT having room to insert this in our former Supplement, by reason of some other things that could not be left out, we have inserted it here, it being the other part of the Book there mentioned.

The second Book of this Tome containeth divers Questions which concern the famous Version of the Septuagint. It is unanimously agreed, that about 300 years before the Birth of Christ, a King of Egypt, Ptolomy by name, gathered up a very great number of Books, and being informed by Demetrius of Phalera, his Library-keeper, that the Jews had a Book which deserved a place in his Library, he sent to the High Priest, and pray'd him to give him a Copy of it, and to chuse out some Learned Men to translate it into Greek. The other Circumstances are related with a great deal of diversity, which is the reason why Mr. Ferrand representeth faithfully in the two first Chapters, what the most famous Writers of Antiquity have taught us.

We see that Philo in the second Book of the Life of Moses recounteth, that Ptolomy Philadelphus, ardently desiring to have the Book of the Jewish Law, sent to demand it of the High Priest, with able Men to translate it; that the High Priest having sent them, they went about it in the Island of Pharos, over against Alexandria, in a retired and quiet place, where they saw nothing but the Heaven, the Earth, and other Elements; that in this place, being inspired of God, they used all the same words; and that every year on a certain day, there is an extraordinary concourse of People at the Isle of Pharos, to celebrate there the memory of this Version, and to give God thanks for it.

Josephus saith, that the High Priest, to whom Ptolomy Philadelphus sent his Deputies with Presents, was called Eleazer; who satisfying Ptolomy's desire, sent him the Books of the Law written in Characters of Gold, and 72 Elders, viz. six out of every Tribe; that these Elders arriving at Alexandria, pas-

sed the Cawsey of seven Furlongs, and the Bridge which almost joyns the Island to the Continent, and that being placed Northwards, they laboured every day till the 9th hour, and finished their Work in 72 days. Aristaeus's Narration is almost in every thing conform to that of Josephus.

St. Justin saith, that Ptolomy caused every Interpreter to be shut up in a separate Cell, that they might not have any Communication together, and that without having any, they were found to agree exactly in their Translation. He addeth, that having been in the Island of Pharos, he had seen with his own Eyes the footsteps of these Cells.

St. Irenaeus saith, that 'twas Ptolomy the Son of Lagus, that sent for the 70 from Jerusalem to Alexandria. Tertullian saith, that 'twas Ptolomy Philadelphus. Clement of Alexandria nameth both, and decideth for neither. Eusebius citeth the Testimony of Aristaeus, who was present, and useth his words. St. Hilary saith, that the 70 translated all the Books of the Old Testament into Greek, and that Moses had established the like number of Doctors in every Synagogue. St. Epiphanius saith, that the 72 Interpreters were shut up two by two, from the morning till night, in thirty six Cells made for that purpose, and that every couple of Interpreters took a Book of the Scripture to translate. Justinian has followed this Opinion, and gives but one Cell to two Interpreters. St. Jerom saith, that the 70 suppressed the places where the Scripture reveals any thing of the Mystery of the Father, of the Son, and of Holy Spirit, or that they translated it otherwise than it was in the Original, to satisfy the King who had commanded them, and not to discover the secret of their Religion. Finally, he ridicules the Cells, where some have said that the Interpreters were shut up, and maintains that they assembled all in the same place to carry on their Translation.

Mr. Ferrand, before he give his Verdict on these Circumstances which create so great a diversity of Sentiments among Ancient Writers, and Ancient Fathers, makes an Enquiry in the 13th Chapter, what belief must be given to Aristaeus's Narration, which is as it were the source whence all the rest have drawn what they have of the knowledge of the History of the Version of the 70 Interpreters.

He would not set himself alone in opposition to the consent of all Antiquity, who believed that Aristaeus had formerly composed this History: but he could not forbear the testifying, that according to what Josephus hath writ in the 2d Chapter of the 12th Book of the Jewish Antiquities, it is probable, that it did not contain the Circumstances of the Version of the 70, but only the Questions which the King of Egypt had proposed during the 12 days that he entertained them at his Table, before they began their work. Notwithstanding, supposing the common Opinion as the most certain, he examines whether the Book which we call

Aristaeus's

Aristeus's be true, or Supposititious. Cardinal *Bellarmino* has received it as true, upon this Foundation; that all that the Ancients had cited, was to be found there till this day.

Mr. *Ferrand* sheweth how that is contrary to Truth; whence he concludes, that if the Work be not at all Supposititious, it is at least altered in several places; which he further confirms by three proofs propounded by Mr. *Valois*, in his Notes upon *Eusebius*. The first is, that *Aristeus* speaketh of *Hecate*, as a very Ancient Author, though he was later than *Demetrius*. The second is, that he attributeth to *Demetrius*, a Man Born in *Athens*, and of a singular Eloquence, a Letter altogether Barbarous; which cannot agree to him. And the third is, that he speaks of the *Heptastade*, which certainly was built by the Kings of *Egypt*, long after the Reign of *Ptolomy Philadelphus*.

This supposed, he saith, that before *Alexander* Conquered the *Persians*, there was a Version of the Scripture, from whence *Plato* and *Pythagoras* drew a great many things; as *Aristobulus* avoucheth in *Clement of Alexandria*.

As to that of the Seventy, he is persuaded that *Ptolomy* who procured it, was the Son of *Lagus*: Which he proveth by the Testimony of *Hermippus*, who reporteth in *Laertius*, that *Demetrius* counselled *Ptolomy* the Son of *Lagus*, to leave his Kingdom to *Euridice's* Son, in prejudice of *Philadelphus's* Son to *Berenice*, in grudge whereof, *Philadelphus* after he came to the Crown; ordered *Demetrius* to be secured in a place, where he died of the biting of an *Asp*. If this be true, he never was intrusted with the charge of *Philadelphus's* Library, and could not advise him to enrich it with a new Translation of the Books of the *Jews*.

As to the Interpreters, Monsieur *Ferrand* holds that there were six chosen out of every Tribe, which made up the number of seventy two, and that they were inspired by the Spirit of God. He avoucheth, that 'tis not probable that they carried on the work in separate Cells, in which he relies principally on *Philo*, who assures us that they were in a place so Solitary and still, that they saw nothing but the Heaven and the Elements. However, he disowns the Sentiments of *Epiphanius*, and *Justinian* the Emperour, who imagined that there were two Interpreters in every Cell.

When he comes to the number of Books which they Translated, he excepteth none in the Old Testament, and in this he followeth the common Opinion of the Fathers against *Philo* and *Iosephus*, who, by the Relation of *St. Jerome*, certify that they Translated only the five Books of the Law. One of the strongest proofs which he uses, is that the Apostles and Evangelists frequently cite the Prophets. But they could not cite any other Version, but that of the Seventy, there being no probability that they would use so imperfect and defective a Translation, as that was, which was done before the

days of *Alexander*, and that which *Vulgar* believed, was carryed on in the Reign of *Ptolomy Phiscon*, being destitute of all Foundation. He must needs therefore avouch that the Seventy Translated the Prophets.

In the fourteenth Chapter of this Book, Mr. *Ferrand* discusseth this Question, whether the Version of the Seventy, was by the Ancient Fathers of the Church, preferred to the *Hebrew* Text. For the deciding of it, he relateth a great number of Passages, where they have spoke of these two Versions; then comparing the Passages together, he draweth the following Consequences: That the Ancient Masters of the Church constantly taught, that the Seventy were guided by the Spirit of God, and could not Err.

That if the *Hebrew* have any Advantage over the Version of the seventy, it is owing to the Excellence of the *Hebrew* Tongue, or the Imperfection of the *Greek*, and not to the default of the Interpreters.

That when *St. Jerome* preferred the *Hebrew* to the *Greek* Text, he spoke of the *Greek* Text of the Books, which he believed were Translated by others than the Seventy; and that when he found faults in the *Greek* Text of the Books, which he believed were Translated by the Seventy, he imputed it to the Negligence of the Copiers, and was far from Attributing them to the Translators.

In fine, that *St. Augustine* at the beginning of his Bishoprick, preferreth the Version of the Seventy, to the *Hebrew* Text, and towards the end of his Life, equals them.

That if some of the Fathers gave the preference to the Version of the Seventy, it was grounded on this, that it was read publicly in the Church, whereas the *Hebrew* Text was not.

That if the Holy Fathers did so much esteem this Version, that they gave it an Authority equal to that of the Original, to be sure they did not fail to prefer it to all other Versions, which had no such Authority, as he sheweth in the last Chapter of this Book.

The third Book Treateth of the *Vulgar*. This name was given by the Greeks, to the *Greek* Version of the Septuagint, and by the Latines to the Latin version done upon the same *Greek* Version.

The Version of the Septuagint, having suffered alteration through the Succession of time, *Origen* restored it by the help of better Copies, without changing in it the least word. This was the Edition that was put in the Hexaples, and which was since published by *Eusebius* and *Pamphilus*.

Lucian, a Priest of the Church in *Antioch*, in the year 295. Published a new one, which had not *St. Jerome's* Approbation, who could not endure his taking the liberty to correct some places by the *Hebrew* Text.

Hesiquus long after did the same, and drew the same Reproach upon himself.

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Biblioth. Univers. Tom. 18. p. 189.

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Pag. 208. and following, our Author has inserted a Piece which is not of so great value as the foregoing, which is a Dialogue supposed between two Angels and *Macarius*, a Monk of the fourth Century, about the state of Souls after Death. There is likewise p. 512. the beginning of a Treatise of one *Naukratius*, a Monk of *Constantinople*, who lived in the beginning of the 9th Century. He relateth there the Persecutions which he and several other Image-worshippers had suffered of the Image-breakers; and he maketh a Panegyrick on *Theodore Studite*, deceased a little after.

4. *Dr. Cave* is not one of those who pillage other Authors, without naming them; or who deny their being helped by the Light of others, when they are charged with it. He always sets down their Names, whom he takes any thing out of. He uses, for Example, a Manuscript of *Usser's*, entituled a *Theological Library*, on which we may see him *Tom. 2.* of this Library, p. 225. We may find in several places Fragments of this Work of *Usser*, which the Author always cites with care, when he relates any Words. For Example, We find on the Life of *Chrysostom*, a List of the different Editions of divers Works of this Father, taken from *Usser's* Manuscript; and besides this, (a) an entire Treatise of *Henry Savil*, who hath given us the good *Eaton*-Edition of *Chrysostom's* Works. He there reckons up the Years of this Bishop's Life as well as it was possible for him to do, and he sheweth many Faults which are found in this respect in the Ancients that have undertaken to write it. He particularly censureth *George* of *Alexandria*, who has stuffed it with Impertinencies, and fabulous Miracles, which those who have spoke of *Chrysostom* before him have not a word of. "This is a Fault, saith *Savil*, not only of *George*, but of some others who have followed him, who have believed that the naked and simple Truth would not be advantageous enough, or that they were afraid to speak with *Thucydides*, that a Narration destitute of Fables, had not enough to set it off. They have invented a quantity of prodigious Miracles; and to the end that they may do it with the more Security, they have frequently made considerable Alterations in the indubitable Truth of the History.

5. *Dr. Cave* reaching only to the 13th Century, *Mr. Wharton*, Chaplain to the Archbishop of *Canterbury*, hath done the rest, from

the 14th, to *Luther*, who is the last Author he speaks of. 'Tis not because *Dr. Cave* went only so far in his *Chartophylax*; but having been indisposed, he could not undertake to enlarge the Lives of the Authors, who have lived since the 13th Century, as he has done with respect to the Lives of those who lived till that time.

Journal des Scavans, Tome 18. p. 373.

Histoire de Monsieur Constance, premier Ministre du Roy de *Siam*, &c.

The History of Monsieur Constance, Prime Minister of the King of *Siam*; and of the last Revolution of that State. By *Father d'Orleans*, of the Society of *Jesus*: In Twelve. Paris printed, by *Daniel Horthemels*, 1690.

Father *d'Orleans* judged the Life of *Monsieur Constance* a proper Subject to make a pleasant History, by reason of the diversity of his Adventures, and edifying as to Religion. This Name of *Constance*, which has been authorized by usage, was given him by mistake; for he was called *Constantine Phaulcon*, and was born in *Greece*, by Marriage of a Governor of *Cephalonia* with a Daughter of that Island.

He was scarce Ten Years of Age when he understood the ill Condition of his Parents Affairs, and took care for his own Advancement. Not to lose Time, he went over into *England*, where finding no occasion of settling himself, he embarked for the *Indies*, in a Ship of the *English East-India Company*.

Being arrived in the Kingdom of *Siam*, he purchased there a little Estate, wherewith he bought a Vessel to traffick with in the neighbouring Kingdoms. He lost in three Shipwrack, almost all that he had gained by this Commerce. But he found at the Court of *Siam* wherewith advantageously to make up his Losses. He was introduced by an Ambassador who returned from *Persia*, and had lost all, as well as he, by Tempest, and presented to *Barcalon*, by whom he was employed.

This prime Minister dying shortly after, the King of *Siam*, who knew active Men better than any Prince of the *East*, proffered him the place. But *Monsieur Constance*, to evite the Jealousie of the *Mandarins*, would not accept of the Title, and contented himself to perform the Offices.

By the Care he took in Traffick, he in a little time made his Master one of the richest Kings in *Asia*. But he did him the most important Service when he procured him the Amity of our King, who could more powerfully advance the Progress of the Gospel in the *Indies*, than any other Prince.

Monsieur Constance had been engaged by the *English* to follow their Religion, and he had not been brought off from their Opinions, but by the secret Conferences which he had with *Father Anthony Thomas*, a *Flemish* Jesuite,

Jesuite, who went by *Siam*, to go to the *Portuguese* Missions in *Japan* and *China*. Being instructed in the Truths of the Catholick Religion, which he had abandoned, he returned with incredible Joy, and made his Abjuration, May 2. 1682. in the *Portuguese* Jesuite-Church at *Siam*, and espoused a little after a young *Japanese*, considerable for her Quality, but more yet for the Blood of the Martyrs, whereof she was descended.

Since that time Monsieur *Constance* slipp'd no occasion of inspiring the King his Master with a kind of Zeal for the Establishment of the Christian Faith in his Kingdom. Our invincible Monarch being informed of these good Dispositions, sent to *Siam* in the Year 1685, *Chevalier de Chaumont*, in Quality of Ambassador, who carried thither six Jesuites, to labour in propagating the Christian Religion, when they also made Astronomical Observations there. Monsieur *Constance* persuaded the King his Master to desire a greater Number; and it was for this principally that Father *Tachard* was prayed to return to *Europe*. He was not ignorant that he could not in this wise, advance the Christian Religion, without irritating the *Talapoins*, that were zealous for their *Pagods*; and the *Mahometans*, who endeavoured to make him receive the *Alcoran* which an Ambassador of *Persia* had brought him from the *Sophi*. To provide against these two sorts of Enemies, he made a Model of an Alliance between the King of the Christians and his Master, and this was to propose that three Mandarins might be sent into *France*, in the Year 1686.

The principal Article of this Treaty was, that the King should send *French* Troops to the King of *Siam*, to teach his Men Military Discipline. When they were arrived, they should have *Bangkok* and *Mergui*, being the two most sure, and most advantageous Ports for Commerce, delivered to them. These happy Beginnings gave great hopes, when a sudden Revolution happened in the Kingdom of *Siam*.

A Mandarin, *Pitracha* by Name, seeing that the King had but one Daughter, believed he might usurp the Crown over the two Brothers. He wanted neither Pretence of Religion, nor of publick Liberty. Monsieur *Constance*, who was a great Obstacle to his Design, was the first Victim that he resolved to sacrifice. Monsieur *Constance* for his part judged, that to stop the Revolt in its Birth, he must secure the Person of *Pitracha*; but this Rebel used such diligence, that he made himself Master of the Palace, and of the King, without Resistance. Then was it again, that this faithful Minister shewed his Zeal for his Master. He had but some *French*, two *Portuguese*, and six *English*. He went on their Head, in hopes to make his way through the Seditious, and to come at the King. But in one of the Courts of the Palace he was hemmed in with a Troop of *Siam* Soldiers, cowardly forsaken by his own except the *French*, and constrained to yield to Force.

It is not easie to know truly what Mon-

sieur *Constance* endured in Prison. On the 5th of June, 1688. he was condemned to die by *Pitracha*, carried out on a Camel, into a Forest, and cut in two with a back stroak of a Scimitar.

Thus died this famous Man, at the Age of Forty one, for designing to establish the true Religion amidst an Infidel Nation, and to confirm the Crown on the Head of his lawful Sovereign.

The King and his Brothers followed the Fate of this Minister. Some say that he was poisoned: Others, that he died of Sickness, and of Grief for his Captivity. His Brothers were shut up in a Velvet Bag, and knock'd on the Head with Blows of *Santal*, which is a precious Wood.

The Fate of Madam *Constance* was such, that the Death of her Husband was a supportable Evil to her, in comparison of the Love which the Usurper's Son had for her. Her Refusal to consent to his Passion drew upon him the cruellest of all Persecutions, the sad circumstances whereof are deduced in the Sequel of this History.

The Impression was not finished, when Father *d'Orleans* was advertised that he had omitted the Particulars which the Christians had suffered in this Revolution of *Siam*, and 'twas this perhaps, that better pleased the Pope, to whom he dedicated his Work. This was the Cause that he joyned a Letter written on that Subject only. It is obvious, that when the King and his Minister fell the Idolaters resolved to exterminate the Christians. Many of every Condition and Age were seized. The Prisons where they shut them up are a Circumference made of Stakes, and exposed to all the Injuries of the Air. They put a *Cangue* about their Neck. 'Tis a kind of Row, passing through twenty five or thirty Persons, ranked in two Lines, so that it hindreth their moving, and none can move without causing the other a great deal of pain. The Torments they endured because they would not renounce their Religion, were the cruellest that Rage could invent. But their Constancy was unmoveable, and their Faith victorious.

Bibliothèque Univers. &c. Tome. 19. p. 508.

Nicolaus Gurtleri, S. Theolog. Doctoris Historia Templariorum, &c.

Nicholas Gurtler, Doctor of Divinity, and Professor thereof, and of Philosophy, in Hanover University, his History of the Templars, enlarged with Ecclesiastical Observations. Amsterdam Printed by Westein, 1691. In Octavo. Pag. 231.

THIS is a History of the *Templars*, composed, for the greatest part, of Passages out of Authors of former Ages, who have spoke of this Subject. Mr. *Gurtler* is of Opinion, that we may have a truer Character of the *Templars*, and of the Ages wherein they continued

continued, by reading the proper Terms of the Historians of those Times, than by relating the same things after the manner of our Age. Indeed, the Modern Air which is sometimes given to Ancient Histories, obstructs our forming a just Idea of them; since we judge of Times at a distance from us as of those of our own, when we see a History related in a Modern Air.

The Author makes several Digressions in this History, touching the Original of Canons, the Vows of Poverty and Celibacy, Ecclesiastical Satisfactions, of Patriarchs in general, and those of Jerusalem in particular; about the Restoration of this City, and the Houses which have been built there at several Times; the Habits of the Monks; the use of the Cross; the Liberalities they have extended to Ecclesiastics, to Monks, and to the Orders of the Sacred Militia, and some other things that have a Relation to this Subject. We cannot insist upon these Digressions, but will give an Abridgement which contains this History.

Though Men began since the 4th Century to visit sacred Places, out of Devotion, this kind of Piety was in use more than ever in the 11th Century, especially in the West: Yet it was not easie for them to put their Vows in Execution, which they frequently made, to go and visit the *Holy Land*, by reason of Robbers and Infidels, who did not fail to rob all that went thither; besides that, before they could enter into Jerusalem, they must pay a Tribute, which the greatest part of Pilgrims, being robbed, knew not where to get.

They that returned from those places into Europe, made many Complaints. Peter the Hermit, of the Diocess of Amiens, having conferred with Symeon, Patriarch of Jerusalem, about these Disorders, brought back Letters to the Pope, and to divers Princes of Europe, which induced them to endeavour the Conquest of the *Holy Land*. The Enterprise succeeded, and Godfrey of Bulloigne was King of Jerusalem, Anno 1099. Nevertheless, the Infidels of the neighbouring Provinces continued to make the Journey into Palestine as dangerous as formerly, by their Inroads and Robberies. Which made nine Knights engage, out of a pious Design, to scour the High-ways of Robbers, as much as possibly they could.

Their Institution at first was like that of the Regular Canons, and they took a Vow of Poverty, Celibacy and Obedience. They entered themselves into this new Order, in hopes thereby to obtain Pardon of their Sins; whether with respect to Ecclesiastical Pains, or those of the other Life. They were subject to the Patriarch of Jerusalem. They were instituted about the beginning of the 12th Century, and the first that engaged themselves were called, *The Brothers of the Militia of the Temple*, or the *Templars*, because they had their Abode in a Palace, that made a part of the Royal Building which they then called the *Temple of Solomon*, which King

Baldwin II. gave them. The same Prince, the Patriarch, and some Bishops, provided a Subsistence for these Knights.

This Order had continued nine Years, when it was confirmed by a Council held at Troies in Champagne, in the Year 1128. where their Rule was formed, and they were ordered to wear a white Habit. Afterward they joyned a Red Cross to it, which must be sewed on the Knights and *Serving Brothers* Cloaks. As they lived at first in very great Poverty, and their Rule was severe, they were in very great Repute. In the space of fifty Years they multiplied so greatly, that they were about three hundred Knights, besides a very great number of *Serving Brothers*. Their Riches increased proportionably, and there was no Christian Kingdom but they had Lands in it. Every Body was forward in bestowing Donations on them, who thought they could not be better employed, than to keep the Ways to the *Holy Sepulchre* open and safe. The Princes and Nobles, as much infatuated as the People, favoured their Designs extraordinarily, and bestowed great Liberalities on them. This Height of Fortune made those poor Masters of the Militia of the Temple, as they were called, so vain, that they swerved from that Obedience which they had sworn to the Patriarch of Jerusalem, though the Time when it happened is not precisely known. They likewise obtained an Exemption from Tythes, to which the Goods of the Monks had been subject from the beginning, as well as others. Their great Riches, and their Covetousness to have more, made them quarrel with divers Princes, against whom they endeavoured to defend themselves by Force. But as they were more quarrelsome than active, and more fit to save their Money than to sustain a War, they suffered great Losses by the Victories which the Saracens obtained over them.

Jerusalem having been taken by Saladin in the Year 1187. they were obliged to go and stay at St. John d' Acre; parting from whence, they fortified a ruinous Castle near Casarea, and placed themselves there. The Sultans of Egypt did after that obtain great Advantages over them, and at last they were almost all kill'd at the Taking of St. John d' Acre, in the Year 1291. when there were only ten of them left alive. These ten retired into the Island of Cyprus, whence they made several Inroads on the Saracens. Shortly after they seized the Island of Tortose, whence the Sultan of Babylon chased them. In the mean while they equipp'd a Fleet in Sicily, with which they made Inroads upon all the Coasts of Greece; which they pillaged and sacked, without troubling themselves with the Religion of the Inhabitants. They repaired hereby the Losses they had sustained in Asia; and the Estates which they had in Europe were so great, that they drew upon themselves the Envy of most puissant Princes.

Philip IV. King of France, surnamed the Fair, who had very great Occasion for Money, by reason of the continual Wars which he

he had to maintain, was the first, as is believed, that thought of destroying them, that he might seize their Estates. It is said that he extorted a Promise from *Clement V.* before his Elevation to the Apostolick See, to assist him in ruining them, if he were chosen. Besides the desire he had to seize their Riches, which moved *Philip* to this, he was irritated against this Order, two Knights whereof seemed to favour a Sedition which got up against him in *Paris*. To prepare the Peoples Spirits for this, some Books were published, where it was maintained, that since the *Templars* Goods were not employed in conquering the *Holy Land*, they ought to return to their ancient Masters.

The two Knights which had favoured the Sedition of *Paris* were imprisoned; and being informed that Thirty of the Seditious were already hanged, they desired some to acquaint the King that they had something to discover to him of the greatest Consequence. They accused their Order of having made a secret Treaty with the *Saracens*, and aiding them to chase the Christians out of *Asia*; of having abjur'd the Christian Religion, to serve *Mahomet*; of having a Statue covered with a Man's Skin, which they greased every Day with the Fat of their Children, which were born to them in Whoredom; to which Statue they sacrificed; and of many other things, no less horrid than ridiculous.

Some Historians speak of these Accusations, as of Facts sufficiently evidenced. *Peter de Pui*, in his History of the *Condemnation of the Templars*, sides with them, and our Author judgeth for this Reason, that he had better entituled his Book, *An Apology for Philip the Fair, against the Templars*; where he leaves out nothing to make his Readers believe that *Philip* was induced to so terrible an Execution, as was that of destroying the *Templars*, by no other Motives than those of Justice and Piety. The Abbot of *Tritheme*, and many others, on the contrary, excuse them, and say that they were accused by suborned Witnesses, that they might have a pretence to seize their Goods. Mr. *Gurtler* believes that they accused them rightly of Luxury and Debauchery, and of having sometimes betrayed the Armies of the Christians in *Asia* to their particular Interests. They might as well do that, according to him, as some among them had turned *Mahometans*; but as for other things that are said of them, it has been so customary to accuse those of the like Crimes who were designed to be destroyed, that we can lay no stress on these Accusations. He might have said farther, that the *Turks* do not adore Images, and that this Fact is inconsistent with the Accusation of *Mahometism*. Besides this, the Author remarketh that there is no manner of Appearance that the whole Order was guilty of those Crimes, which some of them were justly reproached with.

There are several things in the Persons of their Accusers, in the manner of the Accused's defending themselves, and in the Bull that

condemneth them, which give ground to conjecture that they were most unjustly condemned, at least, some of them. Those that accused them were Men that had been turned out of the Order, or punished for their wicked Lives; and they said any thing, to curry favour with *Philip the Fair*. Among the Accused, some never confessed the Crimes wherewith they were charged, and protested their Innocence, even in the Flames; others confessed them only through the Rigour of their Torments, or for Promises, and retracted them afterwards; others, in fine, maugre all the Promises which they made them, chose rather to die, than to accuse their Order. The Bull of Condemnation beareth, that the Pope did not pronounce a Definitive Sentence, which, of Right, could not be pronounced upon the Informations and Procedures; but that he acted by way of Provision, and Apostolick Ordination, according to the full Power which he had. *Alberic de Rosate* assureth us that he has heard say by one of those who had examined this Cause, and the Witnesses, that they were condemned unjustly; and that when he acquainted the Pope with it, he answered, *Esti via Justitiæ Ordo ille destrui non possit, fiat tamen via Expedientiæ, ne scandalizetur charus filius noster Rex Galliarum: i. e.* "Though that Order cannot be destroyed in a way of Justice, yet let it be done in a way of Expediency, lest our dearly beloved Son, the King of France, should be offended.

However it be, King *Philip*, in the Year 1307. ordered all the *Templars* in his Kingdom to be seized in one Day, and at the same time confiscated all their Goods. After that, he had kept them a long time in Prison, and put them to Torture, they were condemned to be burnt in a slow Fire, though they constantly denied the Crimes they were charged with, and when they had their Lives proffered by the King if they would confess: A sign that *Philip* would find them absolutely guilty, to enrich himself with their Spoils. At the same time the Pope and the King sent Letters into every place, to persuade the neighbouring Princes to do the same. Many imitated them, but in some places they declared the *Templars* innocent, notwithstanding the Hatred the Pope and French King had conceived against them, who judged them guilty.

Clement called a Council at *Vienne* in *Dauphiny*, An. 1311. where was King *Philip*, with his Brother, and his three Sons, to insist for the Abolition of this unhappy Order. Some would have the Guilty punished, but the Order suffered to continue for the sake of those that were innocent, and for the Services which they had done, and might do the Church: But this was to frustrate the Pope and the King of the principal Fruit of their Zeal, since, should their Order continue, their Estates would have been likewise preserv'd. The Council therefore abolished it, at the Instance of *Philip* especially; and from that time they kept no farther Measures towards the *Templars*. They put almost all of them

to death by Fire or Sword, and confiscated their Goods, or gave them to other Orders.

The last Master of the Militia of *Jerusalem* was *James de Molay*, or *Nolay*, by Name, of an ancient Family of *Besancon* in *Franche Comte*. He was so much in *Philip's* Favour, that he had kept one of his Sons upon the Fonds: But since this cruel and covetous Prince had resolved to destroy his Order, he did not pardon him more than others; because he would not beg pardon for those Crimes which his Order had not committed, nor acknowledge the Abolition to be lawful. He swore at his Death, and in a time when he said that Lying would be unprofitable for him, that what he had said formerly against his Order was false, and that he had only avouched it at the Solicitation of the Pope and King. Two of the *Templars* which they burnt with him, persisted in asserting their Innocency to the last; and many looked upon them as Martyrs and Saints. Thus ended that unhappy Order, through the Avarice of *Clement* and *Philip*, who had even the Courage to assist at the Death of several of the *Templars*. 'Tis said, that one of those whom they went to burn at *Bordeaux* upbraided their Cruelty, and cited them all before Christ's Tribunal, where they were all obliged to appear the Year following, 1314. So that they did not long survive the Order of the *Templars*. This Order acquired vast Riches in less than two hundred Years, raised themselves to a point of Grandeur which made Kings jealous of them; and for this Cause, in a very few Years, came to Destruction in a dreadful manner, by Accusations for the most part false and ridiculous, though they consisted of a great Number of Persons of the first Quality. By this we may see what a cunning and stirring Prince may do, when he finds a colourable Pretence. No body durst oppose him, for fear of ruining himself: He found as many Ministers of his Passion as he desired; and those who once became Accomplices of his Designs, assisted him to execute them, what Extremity soever they must use, in order to accomplish them.

We see finally in this Author some Reflections he has made on this Tragical History, as also his Digressions, where he advanceth nothing but what he proveth by the formal Authority of some ancient Writers.

Bibliothèque Univers. Tom. 19. p. 520.

Lettres du Cardinal Mazarin, &c.

Cardinal Mazarin's Letters, wherein may be seen the Secret of the Negotiation of the Pyrenean Peace, and a Relation of the Conferences which he had on this Subject with D. Louis de Haro, the Spanish Minister: With other very curious Letters written to the King and Queen, by the same Cardinal, during his Journey. Amsterdam printed, 1690. Twelves.

IF these Letters are not Cardinal Mazarin's, they that shall read them will judge

them not unworthy to be really his. We do not see here that false Politick of so many Authors of the Times, who give Lessons to Princes and States, whose Interests are unknown to them; but a certain Air of a Master of the Art of managing the greatest Affairs, which will make the Readers wish that there had been more of them. There are but Thirty six, a part whereof relates to a Passion which a great King had for his Niece, that 'twas thought he would marry her; and the rest contains a Relation of Eight Conferences with *D. Louis de Haro*. He opposeth a Love which might have ruined him, by increasing the Hatred which they had conceived against him in *France*, in case the Designs of his Niece had not succeeded, though he had supported them; and which might possibly have diminished his Authority, if his Niece, of the Humour which he knew her to be of, had mounted the Throne. She might have caused him to remove, that she might live after her own Fancy, and not under a kind of a Tutorage, which she undoubtedly would not have suffered, if the Portraiture he gives in divers places of his

(a) Letters be true. Yet he seemed to oppose this Design, out of pure Fidelity for the Service of his Prince, whose Reputation would have been extremely blasted by this Marriage. He testifieth not only a very great Uneasiness for it, and expresseth himself in very pressing terms, but he likewise gives excellent Instructions to the Prince to whom he writ. This is one taken out of the 5th Letter. "God hath established Kings to watch for the Good of their Subjects, and not to sacrifice this Advantage to their particular Passions. When they are so unhappy as to merit, by their Management, that Divine Providence should abandon them; Histories are full of the Revolutions and Miseries which they have drawn upon their Persons and Estates. Therefore it is, *addeth the Cardinal*, that I tell you boldly, 'tis no longer time to hesitate; and though you are Master, in some measure, to do what you think fit, yet you must give an Account to God to act for your Safety, and to the World for the Safety of your Glory and Reputation: For whatever you do, he will judge it according as you shall give occasion.

The Cardinal, writing confidently, confesseth sometimes Truths which should not have been known then. He speaketh in the 12th Letter, of the Remissness which *France* had shewed upon the Article of *Portugal*, which it had promised to abandon: Though, says he, for other Reasons, which are not known to the Spaniards, the thing indeed was not such as I endeavour to make it appear. The Sequel, and the late *M. Schomberg's* Expedition into *Portugal*, have sufficiently verified that they gulled the Spaniards on this Occasion. In another place, (b) *D. Louis* having reproached the Cardinal, that by Address he was made to part with some Places, to which *France* had not the least

(a) See Letter 23. p. 180, and 189.

(b) Letter 29.

least appearance of pretence, the Cardinal wrote back to M. Tellier, that there was nothing so true.

There are likewise in these Letters a great many Politick Maxims propos'd in an Indirect manner, and inserted in the Narration. And this is one direct, which is at the end of the 28th Letter: *I see, saith the Cardinal, that 'tis a great advantage for Kings, when they employ those persons in great affairs, who being fully assured of their good will, negotiate boldly, and do not hesitate to propose a thousand Expedients, to terminate them advantageously.*

The principal Subject of the Conferences which are found in this History, is the Marriage of the King with the Infanta, and the Recompence that Spain pretended they would make the Prince of Conde, to oblige France to receive him into its Places and Dignities. The Cardinal represents himself as always triumphing over D. Louis de Haro, when he treated of this matter: But in the end of it, this Ingenious Spaniard made a Ninny of him. It were to be wish'd that we had the Relation of the last Conferences of these two great Ministers, there we might see, without doubt, the Cardinal change his Note, and have a better opinion of him he negotiated with.

Bibliothèque Univers. Tom. 18. p. 202.

La Philosophie Du Prince, ou la véritable Idée, de la Nouvelle & de l'Ancienne Philosophie, &c.

The Princes Philosophy, Or a true Idea of Modern and Ancient Philosophy: Dedicated to the Duke of Burgogne, Paris, 1689. in 8° p. 461.

TO judge of this Work by the Title, one would expect to find there a Plan of Ancient and Modern Philosophy, pure, and disintangled of all the intricate Questions of the Schools, which a Prince has no occasion for, and which he must even forget, from the time that he goes out of the College to enter into Converse of the World; but one would be much mistaken, if he should make this Judgment of it. The Author contents himself to propose, with obscurity enough, diverse Questions which are tossed in the Schools; to explain the opinions of Gassendus and Descartes upon these Questions, after a very mean sort; to refute them sometimes by Reasons, which shew, that he did not always well understand their Systems; and to quote the Sentiments of Aristotle, or those of the Schoolmen, for which he never failed to declare himself, as obscure as they were.

I. The whole Work is divided into five Treatises: The first is of the Modern and Ancient Logick. In the Judgment of the Author, all the Logick of Gassendus and the other Disciples of Epicurus, amounts to believe, that the Senses are the only Rule

which should be used to discover Truth; and all that of Descartes to maintain, that we must never rely upon their Information. He refuteth these two Opinions: after which he declareth himself for Aristotle's Logick, which he calls, *The (a) Key of all the Sciences.* 'Tis this, according to the Author, which teacheth us these rare and important Truths, (b) *That the whole is more than a part; that the Definition ought to be clearer than the thing that is defined, and an hundred other things of this nature, which being Scientifick Acts, compose a total and actual Science.* He continueth thus to the end of the first Treatise; and far from discarding those barbarous School-Terms, he invents new ones, which do no wise form purer or distincter Ideas in the Spirit.

II. The second Treatise is of *Physicks*. 1. The Author takes up his first Chapter in enquiring after the nature of a Body. He refuteth those that believe it is composed of the subtil parts of the four Elements. He rejects Epicurus's Atoms, and Anaxagoras's Similar Parts; but does not declare his own particular opinion. 2. He maintains in the second Chapter, that there are absolute Accidents, which can subsist separate from their subjects, which he proves by the Instance of the Eucharist, by the Authority of the Council of Trent, and by some other like Reasons. The Author in the same Chapter Refutes Gassendus and Descartes Opinions about Light, and saith, that in its Nature it is a visible Accident, and that it discovers other Objects to us; but by ill luck, the words *Visible Accident in its Nature*, are no less obscure than that of *Light*, which he designs to explain.

3. In the third Chapter, he proves against Gassendus, that there is no Vacuum in the World, for this reason, that Nature hath it in detestation. 4. In the fourth he refuteth this Philosopher, as to his way of explaining Gravity. He maintains also, that this Quality is not essential to a Body; which he proves, by instancing in the Arms that were sometimes presented to Henry the Great, which had the goodness and solidity of Common Arms, without having their Ponderosity; and by that of a consecrated Host, which is not heavier than it was before.

5. The Eucharist enters the Lists again in the fifth Chapter, where he treateth of Place; and serveth to prove, that a Body may be in several places at one and the same time.

6. In the sixth he treateth of a Continual Body; and sheweth, that it is not compos'd of Atoms, or Indivisible Points.

7. In fine, the last Chapter of the Physicks is about an Infinite; Where he maintains, that it is not impossible that there should be another Infinite besides God, since God can create all possible Men, and the number of possible Men is infinite. He after proposeth these curious Questions, *Whether two Infinites be equal or unequal? Whether God*

God can create an Infinite Quality? and some such like: whence it appears, that the Prince for whom this Book is made, will not trouble himself much with it.

III. The World is the subject of the third Treatise.

1. The Author maintains, in the first Chapter, That there is but one, and proves it by this Reason, That if there were more Worlds, either *Jesus Christ* would be the Redeemer of all the Worlds; which is contrary to the Scripture, which calleth him only the Saviour of the world: or if he were the Saviour of one world only, we should be in trouble to know, whether it were our world that were thus favoured, or some other, which we are wholly ignorant of. His other Reasons are much of the same force.

2. In his second Chapter, the Author pretends to shew, that the world might have been created from all Eternity, though it was not created but in time. This is, undoubtedly, that he might not wholly forsake the Prince of Philosophers, who said, without going about the bush, that the world was Eternal. He likewise asks a Question, In what season the world was created? The Author answereth, in all seasons; since they all reign at the same time in the different places of the Earth. But this is not to answer the Question, that lies in knowing, in what sign of the Zodiack, and what Degree of this Sign the Sun was in at the moment of Creation; or which is the same thing, in what season the World was created, with respect to the place that the first Man was settled in, to which the Authors Answer gives no manner of satisfaction.

3. What he says, in the following Chapter, of the Opinions of *Descartes* and *Copernicus* about the System of the World, has as little reason in it as the other. We may at the same time believe, that he did not well understand the meaning of this last Philosopher, since he says, that he maintains, that the Earth moveth from East to West. (a) The Author exposes himself again, when he calls *Copernicus*, (b) *An Astrologer of the last Age*: But a Cavalier is allowed not to look so narrowly into things, and to confound an *Astronomer* with an *Almanack-maker*.

4. The fourth Chapter treateth of Thunder.

5. The fifth of the Four Elements.

6. He maintains in the sixth, that there are New Substances formed in the World daily; because the (c) accidental Forms could not satisfy the first Matter; whereas, a Substantial Form, as imperfect as it is, fully answers its Inclinations.

7. Finally, in the seventh Chapter he treats of the *Vegetative, Sensitive and Rational Soul*. The Author is not slack in encountering those that pretend, that Beasts are meer Engines; and in shewing them, that their sentiment contradicts Experience, and

particularly the Scripture, which saith that, *The Ox knoweth his Master*.

IV. The fourth Treatise is of *Metaphysics*. As the Questions which he speaks of there, are more Scholastick than the preceding, I will not stop here: I will content my self to remark, that on occasion of a Question which he proposeth, Whether a Cause can operate on a Subject at a distance from it: the Author speaketh of *Sympathetick Powder*, and of another more ancient Remedy, called *Weapon-Salve*, because it must be apply'd to the weapon that made the wound, and not to the sore. He is much tempted to attribute the pretended effects of these Remedies to a *Dæmon*, or *Magick*; but he thinks, that he had much better call them into question: However, he is sure, that the greatest part of the Feats which Sir *Kenelm* (a) *Digby* alledges, have been invented designedly.

(a) The Author calls him twice Digby, but 'tis a mistake.

V. All our Author's *Moral Philosophy*, which makes the last Treatise of his Philosophy, is confined to speak of Man's Liberty, which he makes to consist in an Indifference; and of his dependance, with respect to God. He says, that he does not treat of Moral Vertues, because the Speculation is not necessary for a Prince. That's true; but 'tis necessary for him to live well; and he cannot do that without he know his Duty. So that the Author had done better to explain that well, than to run out on the Questions of the School, which are of no use.

This Work ends with twenty four Propositions, which are a kind of Abridgment of all that has been said before. We have spoke elsewhere (b) of another (b) *Bibl. Tom. XV. p. 225.* Treatise of the same Author, who, as the *Paris Journal* informs us, is Father *Galimart*, a Jesuite.

Biblioth. Universelle, Tom. 18. p. 210.

Traitee de la Lumiere, &c.

A Treatise of Light, wherein are Explained, the Causes of what happeneth as to it, in Reflection and Refraction, and particularly in the strange Refraction of Iceland Chrystal, by Mr. Christopher Huygens Lord of Zeelhem, in 4^{to}, Leyden, 1690. p. 124.

THIS is a Book of a nature wholly different from the preceding, since it comprehends a rigid and Geometrical examination of the Subject about which the Question is, without espousing the Sentiments of any, and without supposing that as true, that is commonly said; meerly because they say so, or because it is for the Interest of a Party we are of, that the Vulgar Sentiments should appear true. Such should the Princes Philosophy be, if they would be meddling with it; for to make them learn the Opinions of Schoolmen, without examining them, is rather to exercise their Memory than their Judgment, and rather to teach them

them to speak of that which they understand not, as if they understood it, than to illuminate their Mind with the Knowledge of the Truth.

Though Mr. *Huygens* acknowledges, that we are beholding to the several important Discoveries of those, who have laboured for these last Ages on the Opticks, and who has made us hope, that we might some time penetrate into the Obscurities of a Science, whose Principles had hitherto been unknown; yet he remarks, with reason, that a great part of those Learned Men have delivered many Probabilities for Demonstrations, and even have not yet been able to explain with any Probability these two famous Questions; Why the Light extends its self only on a Right Line, and why the Visionary Rays, coming from an Infinite Number of Places, cross one another, without hindring one another? Mr. *Huygens* undertakes to solve these Questions, and many others, by enquiring, 1. Whence it is that Light extends its self only on Right Lines. 2. The Rules of Reflexion. 3. Those of Refraction. 4. The Causes of that strange Refraction that is to be seen in *Island* Cristal. 5. The different Figures of Transparent and Reflecting Bodies, by which the Rays are assembled on a point, or dispersed after different manners.

(a) Chap. I. I. (a) It is beyond all doubt, that Light consisteth in the Motion of a certain Matter, since it proceeds from Fire and Flame, which are in a perpetual Motion; and that 'tis certain, it causeth its perception in us, by shaking the Nerves which are at the bottom of our Eyes. Yet the extreme quickness, whereby the Light extendeth its self from all quarters, and the manner how diverse Luminous Bodies increase, without interrupting one another, prove evidently, that they do not cause their preception by sending out a Matter, which transports it self from the Objects even to our Eyes.

This being so, Mr. *Huygens* believeth, that we may compare the Motions, which Luminous Objects impress on the Matter, which is betwixt them and our Eyes, to that of the Air, when any Noise shaketh it. This Motion is like to that made in the Water, when we throw a stone into it, where we see Circles made, which continually enlarge themselves. But if this be, the Light must of necessity come to our Eyes by a successive Motion, after the same manner as the Sound, and by consequence take up some time. This is what Mr. *Huygens* grants, where he shews, that *Des Cartes* Proof, who believed that the Light communicates its self in an Instant, is not concluding. This Proof is drawn from the Eclipses of the Moon, but we cannot relate it here. The Author sheweth, by an Experiment of Mr. *Romer*, of the Academy of Sciences, that Light requireth some more Minutes to come from *Jupiter's Satellites* to us, when the Earth is further distant from them than when

it is nearer them. It appears, by the Account made above, that Light taketh up 22 Minutes, in going over the Annual Orb of the Earth, which, according to Mr. *Huygens*, is about 24000 Diameters of the Earth its self, whence we may recollect the extreme swiftness of the Light: For supposing the Diameter of this Orb equal only to 22000 of those of the Earth, this Diameter being gone over in two Minutes, it follows thence, that the Light runs over the extent of 1000 Diameters of Earth in a Minute, and 16 $\frac{2}{3}$ Diameters in a second. Now the Diameter of the Earth is 2865 Leagues, of 25 in a Degree, and each League is 2282 Toises, according to the most exact Measure: But the Sound, according to M. *Huygens* observations, makes only 180 Toises in a Second; whence it follows, that the swiftness of the Light is 600000 times greater than that of Sound: In fine, though the Light communicates its self by Spherical Waves, as well as the Sun, there is notwithstanding a difference in the production of the Motion that causeth them, in the Matter wherein this Motion is extended, and in the Manner that it communicates its self, as may be seen in the Author; the brevity of our Extracts will not suffer us to enter into the particulars, though extremely curious.

It appears by the disposition of the Waves of the Light, which are caused by each particle of the Surface of Luminous Bodies, that except the Rays be reflected, or broken, the Light does not diffuse its self but by Right Lines, as we may see by casting our Eyes on the Figure which the Author giveth. We may easily conceive by it how the particles of the *Æther*, which is the Matter, by means whereof that communication of Light is effected, may serve to diverse Motions at the same time, and to form different Waves, especially if we suppose them, with Mr. *Huygens*, capable of any Spring.

II. (a) After having explained (a) c. II. the Waves of Light that are extended on a Homogeneous Matter, Mr. *Huygens* examines what befalls them when they rencounter with other Bodies, and demonstrates, according to his Hypothesis, the Equality of the Angles of Incidence and Reflection, and wherefore the Incident and Reflected Rays are in the same Plain Perpendicular to a Reflecting Surface. His supposition has this farther advantage in it, that 'tis no wise necessary to suppose the Reflecting Surface perfectly united, to make an Equality of the Angles of Incidence and Reflection.

III. (b) Transparency, and (b) c. III. the diverse Phenomena's of Diaphanous Bodies, are likewise explained, with a great deal of curiosity, by means of the Waves that are extended across the Diaphanous Bodies, whether Solid or Liquid. Mr. *Huygens* thinks, that the Particles of the *Æther* might communicate their Motion to Diaphanous Bodies, and by consequent cause a Sensation of Light beyond these

these Bodies, without crossing them. This is easie to conceive, in respect of Transparent Liquors, since they are composed of loose Particles, which may easily receive the Motion of Ethereal Matter. As for Solid Bodies, their Solidity is not such, as it appears to us, being probably only composed of Particles placed one by another, and retained together by some External Pressure, or by the Irregularity of the Figures. This being so, the Motion which these Particles receive, causing only a communication with another (which may be, as is proved, by an experiment which is to be seen in the first Chapter) without their going out of their place, it may come even to the solid Æthereal Matter, which is beyond these Bodies, without their Solidities making any Obstacle.

It is certain notwithstanding, according to Mr. *Huygens*, that the Æthereal Matter passeth across the Transparent Bodies, and passeth there even with a great easiness, as appears by many experiments, and particularly by this reasoning. We cannot doubt but a hollow Sphere of Glass is as full of this Æthereal Matter, as the spaces that are without; and this Matter is composed of Particles which touch one another close. But if it were shut up within the Sphere, so that it could not go through the Pores of the Glass, it would be obliged to follow the Motion of the Sphere, when it made it change its place; and there must be by consequent very near the same force, to impress a certain swiftness on this Sphere in a Horizontal Plain, as if it were full of Water, or possibly of Quick-silver: Since every Body resisteth the quickness of the Motion that is given it, according to the Quantity of the Matter which it contains, and which must follow this Motion. But we find on the contrary, that a Sphere does not resist this impression but according to the Matter of the Glass it is made of; whence it follows, that the Æthereal Matter that is within, must run cross with a great freedom. So Monsieur *Huygens* would rather say that the Waves of the Light continue themselves in the Æthereal Matter, which continually take up the Interstices or Pores of Transparent Bodies: For since they go through easily, we cannot doubt that they are not always there.

It may even be Demonstrated that these Interstices take up much more space than the Coherent Parts which form the Bodies. If it be true, that there must be Force to impress a certain Horizontal swiftness on Bodies, proportionably to the Coherent Matter they contain; and if the Proportion of this Force follow the rate of the Heaviness, as Experience teaches us; it follows that the Quantity of the Coherent Matter of Bodies follows likewise the Proportion of Weight. Now we see that Water weigheth fourteen times less than an Equal portion of Quick-Silver; whence we gather, that the Matter of Water does not take up the four-

teenth part of the space which holdeth it's bulk. It should even take up much less, since Quick-silver is not so heavy as Gold, and the Matter of Gold is much more compact, and since that of the *Effluvioms* of an Adamant pass through freely.

It may be objected against this, that if the Body of Water be of so great Rarity, it is strange that it resisteth compression so strongly that it will not admit of Condensation, by any Force that hitherto has been made use of, and that it even keepeth its Liquidity during this pressure. Mr. *Huygens* answereth this Difficulty by saying, that the violent and rapid Motion, which causeth the fluidity of the Water, keepeth up this Liquidity, by setting the Particles it is composed of a-motion; Maugre all the Pressure, that can be thought of.

He proposeth yet another way how the Light conveys it self through Transparent Bodies, which may be seen in the Original. Since the Author stops at the second, it is sufficient to remark there with him; that the Rarity of Transparent Bodies being such as is said, we may easily conceive how the Waves may be continued in the Ethereal Matter, which fills up the Interstices of their Particles; and that besides, we must believe that the Progress of these Waves should be somewhat slower within Bodies, by reason of the small turnings which the same Particles occasion; in which different swiftness of the Light, Mr. *Huygens* sheweth, that the Cause of Refraction consists, by Demonstrations which we cannot relate.

Before he come thither, he enquires what may be the difference between Opaque and Transparent Bodies, since it might seem by reason of the easie Penetration of Bodies, by the Ethereal Matter which he spake of, that there is no Body, which is not Transparent. By the same Reason that is made use of to prove the smallness of the Density of Glass, the same thing may be shewed with respect to Metals, and all sorts of Bodies. For this Sphere being of Silver, for Example, it is certain that it containeth some Ethereal Matter, which serveth the Light, since there was some of that Matter there, as well as of the Air, when the Hole of the Sphere is shut up. Yet being stopped, and set upon a Horizontal Plain, it doth not resist the Motion, which is given it, but according to the Quantity of the Silver, of which it is made; so that we must conclude the same, with Respect to a Sphere of Glass, that the Ethereal Matter which is shut up there, does not follow the Motion of a Sphere of Silver, and by consequent, the Silver, as well as the Glass, is very easily Penetrated by the Ethereal Matter. Whence then proceeds the Opacity of Bodies? Mr. *Huygens* believes, what may be most probably said here is, that the Bodies of Metals which are almost the only truly Opaques, have soft Particles mixt with the Hard; so that the one serve to cause Reflexion, viz. the hard, and the soft to hinder Transparence, by deadning

ning the Motion of the Ethereal Particles. On the contrary, Transparent Bodies contain only hard Particles, which have a Power of Resisting, and serve together with those of the Ethereal Matter, for the continuing of the Waves of the Light.

After this Monsieur *Huygens* shews, why the known Proportion of Sinus's is preserved in Refraction; why the Ray falling in, and that which is broken, are mutually produced; why Reflexion within the Prism of a Triangular Glass, reinforces it self suddenly, since the Light cannot Penetrate it more: Why the Bodies that cause the greatest Refraction, make likewise the strongest Reflexion; and why a Ray of Light, going from one point to another, when its points are in different Diaphans, is broke in a manner, on a Plain Surface which joyneth the two Middles, that it takes up the least time possible, the same that happens in Reflexion against a Plain Surface. This last *Theoreme* had been Demonstrated by Mr. *Fermat*, but Mr. *Huygens* giveth a more simple and easie Demonstration.

(a) Ch. IV. (a) As the Motion which maketh the Light to diffuse it self by the Spherical Waves in a Homogeneous Matter: When there is no Medium through which they pass, and the Motion is communicated more swift on the one side, than on the other, these Waves cannot be Spherical but must take their Figure, according to the different spaces, which the Successive Motion runneth through in equal times.

'Tis by this, that Monsieur *Huygens* explaineth the Refractions that are made in the Air, which are extended thence to the Clouds, and back again. The effects of these Refractions, are very remarkable, for 'tis by them, that we often see the Objects which the Convexity of the Earth would otherwise hide from us, as Islands, and the Tops of Mountains, when we are at Sea. 'Tis by this also, that the Sun and the Moon seem risen, before they are so indeed, and to set later than they do. We have even sometimes seen the Moon Eclipsed, when the Sun seemed yet upon our Horizon. The Heighth of the Sun and Moon, and those of all the other Stars seem always greater by the same Refractions, than they are indeed. There is another Experiment which makes this Refraction very obvious, which is, that fixing a Prospective-Glass in some place, so that it look to an Object at the distance of half a League or more, as a Clock, or a House; if we look through it at different Hours of the Day, leaving it always fixed in the same place, we shall see that the same places of the Objects will not always be pretended to the Middle of the Hole of the Prospective; but that ordinarily in the Morning and the Evening, when there are most Vapours near the Earth, the Objects seem to mount higher, so that the half or greatest part, will no more be visible, and that they descend towards Noon when these Vapours are dissipated.

This is the General Reason which Mr. *Huygens* giveth according to the Theory which he hath Established. 'Tis known that the Air which surrounds us, besides the Particles that are proper to it, that swim in the Ethereal Matter, is filled also with Particles of Water, which the Action of the Heat raiseth up; and it has moreover been found out by very certain Experiments, that the Density of the Air is diminished accordingly as it mounteth higher. Now whether the Watery Particles or those of Air, by means of the Particles of Ethereal Matter, partake of the Motion that causeth Light, but that they are not of so prompt a Spring, as is that of the *Æther*: Or the Obstacle which these Particles of Water put to the continuation of the Motion of *Ethereal* Particles, retardeth their Progress, it follows that the one or the other flying among the *Ethereal* Particles, must render the Air from a greater height, even to the Earth, by degrees, more unfit for the extension of the Waves of the Light.

* IV. There are brought from * Ch. V. *Iceland*, very great pieces of Cristal of about, four or five pound, where we may remark Refractions, that do not at all follow the ordinary Rules, and which may at first sight seem opposite to Mr. *Huygens* Suppositions. This hath made him examine these Refractions, and he hath endeavoured to shew that these confirm his Principles. For this end, he gives forthwith a Description, and remarketh there these two Principal Phenomena: 1. In all other Bodies that we know, there is but one only and simple Refraction, but in that there are two different ones. This is the reason why the Objects that are seen through it, especially those which are applied near, appear double, and that one Ray of the Sun falling upon one of these Surfaces, parteth it self into two, and goeth through the Cristal so. 2. It is also a general Law in all other Transparent Bodies, that the Ray which falleth Perpendicularly on their Surface, goes right through them, without suffering Refraction, and the Oblique Ray is always broke. But in this Cristal the Perpendicular Ray suffereth Refraction, and there are Oblique Rays that go right through. Mr. *Huygens* gives the Reasons of these Phenomena, and of some others, and remarketh also how he believes this Cristal is formed, and the Figure of the Particles whereof it is composed. We cannot enter upon this particular, because we cannot express his meaning, without several Figures.

† V. In the following Mr. *Huygens*, † C. VI. gives Rules to find the Figures of *Diaphanous* Bodies, which serve for Refraction or Reflection. This is no other, as he believes, than that we may form the upper part of the Glasses of the Telescope with a necessary exactness, and that we may by Refraction produce a perfect concurrence of Rays; but 'tis because it makes for the confirmation of his Theory.

Bibliothèque Universelle, Tom. 20. p. 265.

La Nécessité de La fréquente Communion, &c.

The Necessity of frequent Communion:
Or a Discourse of these Words of St. Paul,
contained in 1 Ep. to the Cor. 11. 26, 27, 28.
Translated from the seventh Edition of the
English of Dr. Tillotson, Dean of Pauls,
and Clerk of the Closet (now Lord Arch-
bishop of Canterbury) at Amsterdam. 1691.

DR. Tillotson, who is the present Arch-
Bishop of Canterbury, having remar-
ked, that the imprudent Discourses of
some Persons on the Nature of the *Eucharist*,
and on the danger of Communicating un-
worthily, had deterred a great many Chri-
stians from the Communion; believed that
it was his Duty to Remedy this disorder;
and this was it that obliged him to deliver
this Discourse. It has been so well receiv-
ed by the Publick, that there have been
already seven Editions of it in English, and
it was believed, that it will not be unpleasant
for those who do not understand that Lan-
guage, to read it in *French*.

The Author proposeth four things in
it. 1. To shew that the *Eucharist* was institu-
ted by our Lord, to be Celebrated in his
Church, till the end of the World. 2. That
every True Christian is obliged to do accord-
ing as Jesus Christ has prescribed in this In-
stitution. 3. He refuteth the Scruples of
some Pious Persons, which hinder them
from Communicating frequently. 4. In fine
he shews how we ought to be disposed in
order to Communicating Worthily.

1. He proveth the first of these points
by the very Institution of our Lord, who
recommends it not only to his Apostles, but
to all his Disciples, to Celebrate this Cere-
mony in Remembrance of his Death; and
by the words of St. Paul: *That as often as
we eat of this Bread, and Drink of this Cup,
we shew forth the Death of our Lord till his
coming*; that is, till the last day; whereup-
on he remarks by the by, that since the A-
postle said that he had received from the
Lord, what he had given to the *Corinthians*,
it is very probable that he meant, that he had
a particular Revelation, and exprefs com-
mand on this Subject.

That if any doubt that this is the meaning
and intention of Jesus Christ and his Apostle,
we need only have recourse to the Practice
of the Primitive Church, which should be
acknowledged in this point for a Genuine
Interpreter of our Lords Will. Now it is
certain that this Church did Celebrate this
Holy Rite, and that very often, and with
a great deal of exactness.

2. This first Truth may suffice to establish
the second. For since our Lord hath ap-
pointed this Sacrament of the *Eucharist* to
be Celebrated in the Church till the end of
the World, the Disciples cannot dispense
with the Omission of it, without Violating

an exprefs Commandment of their Divine
Master, to the Observation whereof they
are necessarily obliged. Besides we cannot
neglect this Precept, without being Guilty
of Ingratitude; since this Sacred Ceremony
was principally instituted to testify our ac-
knowledgegment to him that Redeemed us.
In fine, by the neglect of it, we deprive our
selves of all the Blessings of the new Co-
venant of Grace, and of the Aids of the
Holy Spirit, which are so necessary to us,
in order to acquitting our selves in our Du-
ty, and which always accompany a Holy
Communion; as the Experience of the
Faithful invincibly proves.

3. There are two principal Scruples which
hinder some devout Persons from frequent
Communicating. The first is the danger
there is in Communicating Unworthily; and
the second the necessity of a Preparation
conform to the Dignity of the Action we
are to perform. As to the first, we must
remark, that there is no less danger in not
Communicating at all, than in Communi-
cating Unworthily, since we resist an ex-
press Command of Jesus Christ. He that
does not Communicate at all, testifies there-
by, that he will not yet part with his Vices,
and by consequence that he is much more
culpable, than he who Communicateth with
some kind of Preparation, though far infe-
rior to what it should be. God may accom-
pany those imperfect Motions, and half
Preparations, with some Sanctifying Gra-
ces, which he depriveth himself of, who
keeps away from this Sacrament, so that
in stead of amending, he by degrees loses
all Sentiments of Piety, as Experience just-
ifies. In fine, if the fear of the Fatal Con-
sequent of a bad or imperfect Preparation
should keep us away from the Sacrament,
the like reasons should hinder us from pray-
ing to God, and from hearing and reading
his Word, and from performing all other
Acts of Piety, since these Duties do no less
necessarily require good Dispositions, than
the Communion, and they are of no less
fatal Consequences when they are not per-
formed, as they ought to be.

As for the other Scruple, drawn from the
necessity of a just Preparation, either this
want of Preparation consists only in a degree
of Perfection, which we would wish to
have; or in a Total and Absolute want of
Preparation. The first Case cannot keep
us away from Communion, since other-
wise, no person being perfectly prepared,
no Body should Communicate; the Diffe-
rence in the Degrees of Perfection, not be-
ing an essential Difference, which might ex-
clude or not exclude from the Holy Com-
munion. As to the want of a total Prepa-
ration, it makes us indeed for the present
incapable of partaking of the Holy Sacra-
ment; but it cannot excuse us; 'tis a stiff im-
penitence, and a desire to remain Wicked;
that is to say, a very great Crime, which
cannot excuse another. The consequence
we must draw hence, is not that we must
not

not Communicate at all, but that we must labour unceasingly to acquire good Dispositions.

4. On the last Article, the Author distinguishes the two sorts of Preparations: One which he calleth *Habitual*, and which he defineth, *A Religious Disposition of Spirit, and the general Conduct of a good Life*; and the other which he calls *Actual*, and which consists in a particular Examination of oneself, a renewing of good Resolutions and Acts of Repentance. These two Dispositions are profitable and necessary, and we must not neglect the Latter, when 'tis time to practise it: But when it comes of a sudden by an unforeseen occasion, or for some other Reasons; 'tis better to communicate with that Habitual Preparation alone, than not Communicate at all. We may say on this occasion, that every Man that is in case to present himself before God, to give him an account of his Actions, may also approach without fear to the Holy Sacrament.

Bibl. Univ. T. 20. p. 197.

Histoire des Albigeois & des Vaudois ou Barbets, &c.

The History of the Albigenses, and the Vaudois or Barbets, with a Geographical Map of the Valleys. By Father Benoist, Preacher of the Order of St. Dominick. Paris, 1691. in 12. 2 Tom.

THE hand that St. Dominick had in the Conversion of the *Albigenses*, and in the War that was made upon them, is a prejudice very much incapacitating for this History. What ever good Opinion we may have of Father *Benoist*, 'twill be very hard to conceive that he had no design to favour the Chief of his Order at the Hereticks Charges. He must suppose a great Credulity in his Readers, a fault very rare in the Age we live in, to hope to be believed on his word; and that his Readers suppose him a very rare Stock of Probity, and a disinterestedness on every Proof, to rely on his Testimony. A Monk, and a Dominican Monk, was, as it seems, the unfittest Man of the World for such a Work. It's true he tells us that he has read above 150 Authors that have spoke of the *Albigenses*; but he does not cite them through it all. However he has taken care to put some Authentick pieces at the end of it, to justify what he has advanced; but besides that, there is a great deal more said, than is to be found in these pieces, there are many of them that were made by the *Albigenses* declared Enemies, and are not more worthy of Credit of themselves, than Father *Benoist's* History. We will nevertheless run over it: Any ingenious Reader may easily unravel the truth, by comparing the Recital of this Father, with what other Authors have Writ on the

same Subject, and especially with what the Learned *Usser* has said in a Work whereof we have given the Extract at the beginning of the ninth Tome of this *Bibliothèque*.

I. The pretended Heresie of the *Albigenses*, has had three Characters which distinguish it from all others. The first is that it has had no Ring-leader; and that we cannot discover its Author. "'Tis an Advantageous Prejudice for it, and which may favour the Sentiment of those that believe, that 'tis the *Albigenses* alone, that have preserved the pure Doctrine of the Apostles, whereas, all other Churches of the World have let themselves be Corrupted by false Teachers. The second Character of this Heresie is, that 'tis against it alone, that the Church of *Rome* has published the *Crusade*; and the third, that it has given the Church of *Rome* Occasion to Condemn with Hereticks, those that are their Favourers, and to make them almost undergo the same punishments. Our Author is ingenuous enough, when he avouches, that if the Kings of *France* made War upon them, 'twas partly to have a pretence to affix to their Crown diverse Provinces that had their particular Sovereigns.

He believes that 'tis the *Albigenses* that St. Bernard designs in his Sermons on the *Canticles*, and that 'tis them he Attacques under the Name of Latent Hereticks. They began to appear at *Tholouse*, in the year 1110. They had Diverse Names, till the Council of *Alby*, 1119. They appeared there, and assumed the Names of good Men; but the Council Condemning them, they were since called *Albigenses*. The Author following Mr. *Marca*, draweth their Original from the *Manichees*, who went into *Bulgaria*, about the middle of the ninth Century. The *French* having had Commerce with the *Bulgarians*, after the Conquest of the Holy Land, there were some of them that learned the Tenets of those Hereticks, and brought them into *France*. Some of them denied the Divinity of Jesus Christ, others his Humanity; others Rejected the Old Testament, which they Attributed to an ill Principle, and Condemned Marriage. The *Vaudois* formed another Sect, which was not United with the *Albigenses*, till after that *Valdo* their Chief was driven out of *Lions*; but whose Opinions were not so far removed from those of the Church of *Rome*, as the Tenets of the Hereticks, to whom they joyned themselves. Their Opinions were infused into them by *Peter de Bruis*, in the Province of *Arles*, about the year 1120. He was burnt, for that he was surprized on *Holy-Friday*, eating Flesh, which he had caused to be drest with the Wood of many Crosses, which he had snatcht from Churches and High-ways. He taught; 1. That Baptism profited Infants nothing. 2. That they must not build Churches. 3. That they must break the Cross, because it was not just to reverence

revenge the Instruments of the Passion of Jesus Christ. 4. That his Body was not present in the Eucharist, and that 'twas no Sacrifice. 5. That the Sacrifice of the Mass is but a Human Invention, and that Prayers and Alms profit the Dead nothing.

Henry a Monk having laid aside his Habit at Tholouse, Preached this Doctrine there a little time after, and added to it some other Tenets that were condemned in the General Laterane Council, 1270. All these Hereticks reunited themselves to make up

the Sect of the *Albigenses*. * We have there a large Account of their pretended Errors, and Criminal Practices, which the Author has taken from the Writings of their Adversaries; but we are not obliged to believe them on his word; and all the Reasons which he alledgeth, to strengthen their Testimony, appear not at all conclusive.

However it be, these Opinions having been spread through the County of Tholouse, Gascoigne, and the neighbouring Provinces, they were publicly condemned by Alexander III. in a Council held at Tours, An. 1163. Some of their Ministers appear'd in the Council held at Lombers, near Alby, in 1176, and were condemned there. They did not give over Preaching, and to make great progress till 1178. So that Louis the Young K. of France, and Henry the II. King of England, pray'd Peter Cardinal of St. Chrysogone, and the Popes Legate, to go into these Provinces, with some other Ecclesiasticks, to oppose their Error, and ordained the Count of Tholouse, and the Viscount of Turenne to assist them.

These Missionaries condemned the Delinquents to several punishments, which onely exasperated them. The Legate excommunicated them, forbade the Catholicks to have any Commerce with them, and ordered the Lords to banish them out of their Lands. Roger Count of Alby, seeing that their number surpassed that of the Catholicks, obeyed not this Order, and received into his Lands all those that would flee thither for Protection. Alexander III. Condemns them anew in the Council of Lateran, exhorteth all Catholicks to take Arms against them, and comprehendeth in the same Condemnation those Princes that were their Favourers. He died two years after, and four or five of his Successors Reigning but a short time, left the care of extirpating Hereticks to Innocent III. who applyed himself to it with all his might.

In the first year of his Popedom, he sendeth Reynier and Guy, in Quality of Legates, into the Provinces infected with Heresie, commanding the Prelates and Lords of every Province to assist them with all their Force. These Legates not succeeding, the Pope substituted others to them, who arrived at Tholouse, An. 1203. viz. Peter of Chateau-neuf, Abbot of Fonfrede; Arnold, Abbot of Citeaux, and Rodolph a Religious of the same Order. After two years labour in vain, they

called together the Prelates of the Province of Montpellier: During the time they were assembled there, Didacus Bishop of Osme, Ambassadour to Alphonfus King of Castile at the Court of France, and St. Dominique, arrived in the same City. They pray'd both of them to joyn Councils with them; and they gave their Opinions there, and St. Dominiques advice was followed. The Bishop of Osme changed his Character of Ambassador into that of Missionary; and all the Members of this Assembly dispersed themselves into the neighbouring Provinces, to Preach against their supposed Errors. They often Disputed with the Heretick Ministers, and confounded them daily. The Countess of Foix, who was engaged in their Errors, seeing their Ministers on the point of falling under the feet of the weighty Reasons of the Missionaries, would assist them, by taking the business on her; but Stephen de Minia a Religious, (a) took her very short up, saying, with an Apostolick freedom, Madam, mind your spinning; that better becomes you, than to speak of Controversies. (a) P. 64.

The Bishop d'Osme, and Rodolph the Legate dying, (b) Gui Abbot of Vauleferney succeeded them; (b) 1207. but with so little success, that he resolved to abandon those stubborn persons to the vengeance of God. St. Dominique made more progress, during the seven years that he remained alone in Languedoc. He Converted above 100000 Hereticks, and established his Order of Preaching Fryars.

Peter de Chateau-neuf, and Arnaud the Popes Legates, had diverse Conferences with Raymond VI. Count of Tholouse, who took part with the *Albigenses*; but, at last, being nonplust, he forbid them to go out of St. Giles's, when they held their Conferences. Some of the Burgers of the City rising, made the Legates depart; and at the juncture, when they were going on Board of a Bark, to pass the Rhone, Peter de Chateau-neuf was run through with a Lance, whereof he died a little time after. They accused the Count of Tholouse of giving Refuge to the Murderers, and of being the cause of this Murther. The Missionaries retired. The Affair was written to the Pope, and the Count sent two Deputies to justify himself, and to endeavour to appease him. Innocent III. feigned to be satisfied, and yet named a Legate to make War upon him, giving his Lands to the first that could make himself Master of them; and ordaining all the Prelates of Languedoc to publish in their Diocesses the Excommunication thundered out against him. In a word, the Crusade was published against the *Albigenses*, and their Adherents, with the same Indulgences that had been given out to those that were gone to the Conquest of the Holy Land. Milou was named Legate into France; and from the time that he arrived there, he caused the Crusade to be Preached throughout the whole

whole Kingdom. Here ends the first Book, we shall be briefer in those that follow.

II. The Army of the *Crusade* was in a trice 500000 strong, who were obliged to serve but Forty days. *Milon* having received assurances of *Philip the August*, went to *Montelimart*, where he caused the Count of *Tholouse* to be cited: He appears, submits himself to all that they require of him, and gives Seven of his Castles for assurance of his Word. That he might have Absolution, he was led naked, to the middle, before the Gate of the *Abbatial Church* of *St. Gils's*; he Swore Obedience to the Church; the Legate puts a Stole about his Neck, gives him Absolution, and leads him into the Church, beating him with Rods. Many other Lords were obliged to give Hostages to the Legate, for surety of their good behaviour; and the Count of *Tholouse*, frighted with all these Proceedings, joyned himself to those of the *Crusade*, and promised them all manner of succour in his Lands, and discharged all the Ecclesiasticks of the Taxes which they were obliged to pay. The Counts of *Forcalquier* and *Provence* were constrained to give up their most Important Places to the Nuncio. The Princes that would not give them up were Excommunicated, and the City of *Marseilles* was suspended from Divine Service, for that they could not resolve to agree to all that was required of them. *Simon de Montfort* was chosen General of the Army of the *Crusade*, and made Lord of the Countries which he had Conquer'd. All the Ecclesiasticks were obliged to give the tenth part of their Revenues to maintain the Army, and the Pope shewed the first Example.

They made forthwith a great deal of Conquests, but they lost them as easily as they won them; by reason that those of the *Crusade*, who were obliged to serve but Forty days, retired. To remedy this Evil, the Pope Wrote to them, not to part with the Army at all, till those that were to succeed them were arrived.

The City of *Beziers* was the first which they formally besieged, and having taken it by Assault, they put every one to the edge of the Sword, without distinction of Age or Sex, by a Holy Apostolick Zeal, little differing from the Fury of the most barbarous people. *Carcassonne* was next taken, and the Inhabitants were permitted to go out in their shirts. The Lands of the Counts de *Foix*, of *Cominge*, *Bearne* and *Tholouse*, were ravaged by those of the *Crusade*, and those Princes began then to Consult for their Common Security. The King of *Arragon*, whose Allies, or Vassals they were, complained to the Pope, and the Pope Wrote to those of the *Crusade*, for fear lest this Prince should undertake the defence of the oppressed Princes. The news that the *Saracens* threatened *Arragon*, obliged him at the same time to ordain, that they should make a Peace in *Provence*, and that they should no more have advantage by the Indulgences

published for those of the *Crusade*, that they might engage the Catholicks to serve against Infidels. But *Simon de Montfort* eluded all these Orders, giving the Pope to understand that he had been ill informed.

Nevertheless the Count of *Tholouse* submitted himself to the Court of *France*, to that of the Emperour, and to *Rome* it self, to endeavour to set his Affairs in order. The Pope gave him good words, but no effects followed.

III. The Marriage of *Simon Montfort's* only Son, with the King of *Arragon's* Daughter, was concluded, and the King returned it to *Simon* as a Pledge of his Promises. This did not hinder him a little after to give his second Sister to the Count of *Tholouse*. This proceeding rendred him suspected to the Catholicks. They proposed an Accommodation to the Leagued Princes; but it could not be agreed on. After some other Conquests *Simon de Montfort* besieged the City of *Tholouse*, 1211. and was constrained to raise the Siege by the Retreat of many of the *Crusade*. The Count of *Tholouse* had no better success at the Siege of *Castelnaudari*; but he surprized, by Stratagem, the most part of the other Conquer'd places, so that it was in a manner to begin again. "It is not known whether those of the *Crusade* treated their new Subjects very ill, or they could not agree with their new Masters; but scarce was the Army of the *Crusade* removed from the places Conquered, when they returned to their Ancient Sovereigns.

They were almost all retaken by *Montfort*, An. 1612. after which he brought all *Agenois* into subjection, received Homage of the Lords of this Province, ended the year with the Publication of several Orders which he would have observed in all the Countries he had Conquered.

IV. The Count of *Tholouse* seeing his Affairs in a bad condition, had recourse to the King of *Arragon* his Brother-in-Law, who returned from gaining a Battle over the *Saracens*, where above 100000 of these Barbarians were slain: This Signalized service which he had done the Church, made him hope that the Pope would refuse him nothing. He demanded restitution of the Lands which had been taken away by force from the Counts of *Tholouse*, *Foix*, *Cominge* and *Bearne*, his Vassals; and he made the same Demand to the Legates, who were assembled in a Council at *Lavaur*. He conferred with them, after he had taken the Counts Promises, that they would submit to the Church. But the Members of the Council would agree to nothing, because the Counts would not at all engage to drive the Hereticks out of their States. The King, exasperated with this Refusal, joyned with them, and declared War against *Simon de Montfort*, An. 1213. Notwithstanding he sent a Deputy to the Pope; and giving him to understand, that *Simon de Montfort*, under pretence of making War against the *Albigenses*, ruined the Catholick Countries, the Holy

Holy Father wrote to him, to Restore the Lands that he had taken, recalled the Indulgences that were granted, and caused the *Crusade* to be published throughout all *France* for the Relief of the Holy Land.

This Obstacle much retarded *Montfort's* Affairs, and had almost quite ruined them, if the Legates had not erased from the Spirit of the Pope the Impressions which the King of *Arragon* made there. His Orders were recalled, and new Indulgences were published in favour of those that took upon them the Cross against the Hereticks of *Languedoc*.

The King of *Arragon* arrived at *Tholouse* with an Army of 60000 Men, which, joyned with those of the Count's, made above 100000 fighting Men. He laid Siege to *Muret*, and *Simon de Montfort*, who had not an Army to oppose him, put himself within it with a handful of Men. After he had given Orders for the Defence of the City, he resolved to make a Sally upon the Besiegers, and to overcome, or die with his Sword in his Hand. He chose about 1200 Men, and going on their Head, he went out at the Gate that goes by the way of *Tholouse*. With this handful of Men he broke through the Besiegers Vanguard, run headlong upon the Body of the Army, where he saw the Standard of *Arragon*, which he broke through likewise. Knowing the King of *Arragon* at his Arms, he makes up to him, throws him upon the Ground, and *Maffre de Belzevet*, who knew him, run him through the Neck with his Sword, not granting him his Life, which this unfortunate Prince begged of him.

The *Arragonians* seeing their Prince dead, made no more Resistance; their Flight frightened the Reer-Guard, and the Lords that commanded it could not keep them from giving way. After this signal Victory, *Montfort* returned before *Muret*, which the Count of *Tholouse* besieged with 20000 Men. He attacked them on the Reer, as the Besieged did on the Front; and after having killed him a great many Men, he forced him to raise the Siege.

These Successes were followed with the Reducing of all Places that had been brought under Obedience of the Counts. *John*, King of *England*, seeing their Affairs in a bad Case, had pity on them: He went into *France* with a puissant Army; but whether he feared the King of *France*, lest he should fall on his Back, or for some other Reason which we know not of, he returned speedily, without doing any thing.

Cardinal *Benevent*, Legate in *Languedoc*, had gone into *Arragon*, after the Death of the King; he returned some time after, in 1214. and demanded of *Montfort* Prince *James*, whom he had in Hostage. He sent him back at the same time a Letter from the Pope, which ordered him to restore him to his Subjects; and those of *Arragon* received him as their lawful King, after that he had promised never to revenge his Father's Death.

The Legate afterwards went to *Tholouse*,

and obliged them and their Count to submit to the Church; and these last gave him the Castle *Narbonnois*, and the chief Men of the City, in Hostage, for performance of their Promise. The Counts of *Foix* and *Cominge* did the same.

In the mean while *Louis*, Son to *Philip the August*, King of *France*, who could not sooner assist the Count of *Montfort*, by reason of the War which he maintained against the *Imperialists* and the *English*, joyned him with a considerable Army, to assure his Conquests. This Prince, in the Year 1215. approved of the Bulls which *Montfort* had received of the Pope, by which he was put in possession of the County of *Tholouse*, and the other Lands conquered by those of the *Crusade*, on Condition that he should pay Homage to the King of *France*. He ordered those of *Tholouse* and *Narbonne* to demolish their Walls, and they obeyed him. He afterwards went to *Tholouse*, put *Simon de Montfort* into Possession, and returned into *France*, on the News that the *English*, having revolted from their King *John*, came to proffer him the Crown of *England*.

The Pope called a Council at *Rome* the same Year. *Montfort* sent his Brother *Guy* thither. The Counts of *Tholouse*, Father and Sons, and the Count of *Foix*, surrender'd themselves there, to maintain their Interest. They could not be persuaded to promise to drive the Hereticks out of their Lands; which obliged the Council to condemn the old Count of *Tholouse*, as a Favourer of Hereticks, and guilty of the Murther of *Peter de Chateau-neuf*. He was deprived of all his Lands, except some that were preserved for his Son in case he were faithful to the Church. The Hereticks of *Languedoc* and the neighbouring Provinces were comprehended in this Sentence, and excommunicated anew. *Simon de Montfort* went afterwards to the Court of *France*, where he received the Investiture of the County of *Tholouse*, and the Dutchy of *Narbonne*.

The excommunicated Princes resolved to maintain a War, which was ready to break out. The old Count of *Tholouse* went into *Arragon*, to demand the Troops, and his Son raised all *Provence*; so that in a small time they were at the Head of a considerable Army, and re-took some Places which they had given to the Church in Hostage. *Montfort* hastned to be at *Tholouse*, where the Inhabitants were raised. He caused it to be set on fire in several places, and demolished the Walls and Turrets that were round it. Thence he passed into *Provence* and *Dauphiny*, where he reduced many Places into Subjection.

In the mean while the Count of *Foix* complained that they had broke their Word to him; he joyned the Count of *Tholouse* anew, they siezed that place, and put it into a posture of Defence, notwithstanding the miserable Case it had been reduced to. *Montfort* was not long in visiting them: *Tholouse* was besieged; but he was wounded with five Shots of

of Arrows in a Sally of the Besieged, and had such a Blow of a Stone, as they were bringing him back to his Tent, that he died in a little time after.

VI. *Amaury*, his Son, inherited his Estates, but was Heir to none of his good Luck. He was obliged, after many Losses, to proffer all the conquered Countries to *Philip the August*, who would not accept of them, because his Hands were full with the *English*. After that Prince *Louis* had taken *Rochel* from them, he came to assist *Amaury* with his Troops; besieged *Tholouse* in vain, in the Year 1220. and returned into *France* without doing any thing.

The greatest part of *Amaury's* Places declared for their ancient Masters, who did not enjoy these Advantages long. The Count *de Foix* died 1221. after that he had taken the Castle of *Mirepoix*, and shewed by his Testament that he was falsely accused of Heresie. The Count *de Tholouse* died the Year following, and *Raymond VII.* his only Son, succeeded him. The two Parties, wearied of War, concluded a Truce, which could not come in a better Time for the Affairs of the *Crusade*, which were in a very bad taking.

Philip the August died shortly after, when he was expected at *Languedoc*, to mediate a firm Peace between *Amaury* and *Raymond*. The Counts of *Tholouse* and *Foix* siezed *Carcassonne*, and divers other Places, and obliged *Amaury*, in fine, to give up his Rights to *Louis VIII.* King of *France*. *Honorius III.* caused a new *Crusade* to be preached up in *France*. *Louis VIII.* took upon him the Cross, 1226. with all the Lords of his Kingdom, and the *Albigenses* then looked upon their Ruin as inevitable. This Prince besieged *Avignon*, and took it; after which, he met with no more Resistance, even to *Tholouse*. The Counts *de Tholouse* and *Foix* saw no better Remedy than their Union; they made an Offensive and Defensive League. In the mean time *Louis VIII.* having provided for the Surety of the Conquests of *Languedoc*, passed to *Auvergne*, and died at *Montpensier*, on seven Days Sickness. His Death put Courage into the Counts again; but the Queen Mother of *St. Louis*, and Regent during his Minority, took so great Care of this War, that their Affairs grew worse and worse every Day. *Imbert de Beaujeu*, General of the *French* Army, advanced as far as *Tholouse*; and the Count, seeing himself pressed, consented to a Meeting in the City of *Meaux*, to treat of a Peace; and in the mean while suffered them to dismantle his best Cities, and to set up the Inquisition and an University at *Tholouse*. By this Treaty, made at *Meaux*, the Count resigned to the King all the Lands that he had beyond the *Rhone*; reserving to himself the Profits of those which belonged to him in the Bishoprick of *Tholouse*. His Estate, after his Decease, was to return to his Daughter *Jane*, or the Children that should be born to her and *Alphonse*, Brother to the King, whom he designed her for a Husband: And he promised to go to

War against the *Saracens* for five Years. The Count *de Foix* hearing of the Proceedings of the Count *de Tholouse*, made likewise his Peace; yielding every thing that was demanded of him, and especially a Liberty to prosecute the Hereticks that were in his Lands.

The Author takes up here the History of the Inquisition: He maintains that *St. Dominick* was the Inventor of it, against those that would rob him of the Glory of so holy an Institution. He put it first in practice, the Popes confirmed him in this Office; he institutes for himself at the same time Knights, which *Gregory IX.* in Honour to him, called *St. Dominick's Militia*. It began in *France*, and was received afterwards in several other places, and particularly those where the Heresie of the *Vandois* or *Albigenses* had taken root. The Edicts of Peace made in *France* banished the Inquisition, and it was only kept up at *Tholouse* and *Carcassonne*, where the Inquisitors were named by the Religious of the Order of *St. Dominick*, and authorised by the *French* King's Letters.

The Pope's Legate went to *Tholouse*, after the Inquisition was set up there. He pursued the Hereticks hotly, without shewing them their Informers, to furnish them with Means to justify themselves. These rigorous Courses exasperated the People, who committed several Outrages. They complained to the Count *de Tholouse*, who did not give them the Satisfaction they expected. They endeavoured to make him do by force what could not be obtained willingly; and to defend himself, he entred into a League against *St. Louis*, with the Counts of *Champagne*, *De la Marche*, the Duke of *Bretagne*, and the King of *England*, in the Year 1231. *St. Louis* overcame them at the Passage of the *Charente*, and obliged them to have Recourse to his Clemency, and to accept of what Conditions he was pleased to impose on them.

VII. Since this time they did not cease to assemble Councils, and to publish Orders against the *Albigenses*. The Preaching Friars established the Inquisitors at *Tholouse*, and their Rigour which was extended, even to Catholics suspected of Heresie, rendered them so odious to the People, that they joined with the Magistrates and Count of *Tholouse*, to shake off so heavy a Yoke. They forbid every private Person to sell these Religious any Necessaries, even not the Water of the *Garonne*, 1234. In fine, the Bishop, Canons and Preaching Friars were constrained to depart the City.

The Pope being acquainted with all these Disorders, wrote to the Count of *Tholouse*, who, for fear of bringing more Troubles upon him, in the Year 1236. re-established the Bishop, the Inquisitor, and the Preaching Friars. Some time after, the Pope refusing him a Dispensation, which he desired of him, to marry the Count of *Provence's* Daughter, he stirred up the *Albigenses* again; who being exasperated with the Rigour that was used against them, re-took their Arms, in the

Year 1241. He entred into a League again with the King of *England*, and many other Princes. Some Inquisitors were murdered by the *Albingenses*, in the Count's Palace. He was soon deserted by the Lords that had taken part with him, and forced to make his Peace with the King, on whatever Conditions he was pleased to impose upon him; the other Confederates did the same. He went afterwards to *Rome*, to obtain of the Pope the Restitution of the County of *Venaissin*, which his Father had given in Pledge to *Innocent III.* which was granted him. The *Albingenses* being deserted again, were persecuted more vigorously than before, in the Year 1246. The Count of *Tholouse*, after a Journey into *Spain*, took the Cross against the Infidels, following the Example of *St. Louis*. He took his Journey to embark at *Marseilles*; but being seized with a Fever at *Millan* in *Rouergue*, he died there, *Sept. 27. 1249.* having made *Jane*, his only Daughter, his universal Heiress.

In 1251. *Alphonfus*, *Jane's* Husband, who was taken Prisoner by the *Saracens*, with *St. Louis*, having paid his Ransom, and heard of the Death of the Count, went to *Languedoc* with his Wife, to take Possession. After he had governed his People for some time, and brought back many *Albingenses* into the Bosom of the Church by fair Means, he returned, with *St. Louis* and his Wife, to the War beyond Sea, in 1270. *St. Louis* died there, *Alphonfus* and his Wife underwent the same Fate in their Return; and the County of *Tholouse* was re-united to the Crown, with all its Dependencies.

Philip the Hardy, Successor to *St. Louis*, persecuted the *Albingenses* with the utmost Rigour, and they were at last reduced to so small a Number, that those that would not return to the Church, were forced to retire into the Valley of *Piemont*, to avoid the rigorous Persecution.

VIII. Father *Benoiſt* takes up his last Book with a particular History of the *Vandois*, from their Original, even to the present time. He giveth an exact Description of the Countries they inhabit. He endeavours to refute *Monſieur Leger's* History of the *Valleys*, and to substitute another more for the Honour of Mother Church. *Innocent III.* published a Bull against the *Vandois*, from the first Year of his Popedom, in the Year 1175. His Legates persecuted them vigorously by virtue of this Bull; which obliged them to send to the Pope, to pray him to allow of their Religion. This Deputation was to no purpose: The Cardinal of *Alba* raised Troops, and exterminated many of them. *Valdo*, who preached at *Lions*, was forced to retire to the Low Countries, whence he spread his Doctrine into *Picardy*. *Philip the August* destroyed a great many of them in *Berry*, with Fire and Sword; and the Disciples of *Valdo* dispersed themselves through *Dauphiny*, *Provence* and *Languedoc*. Those of *Dauphiny*, molested by the Archbishop of *Ambrun*, retired into *Vallouyse*, and the neighbouring Valleys. The Inquisitor persecuted them there; they

complained to *Louis XI.* who, far from relieving them, ordered his Lieutenant in *Dauphiny* to assist the Pope's Legate in chasing them out of these Valleys. They returned into *Gaul*, on this side the *Alps*, where they found, says our Author, a sure Refuge, among a People that had been infected with Heresie, since the Ninth and Tenth Centuries.

Alphonfus, King of *Arragon*, and Marquis of *Provence*, at the same time commanded all Hereticks to depart his Territories; and those that would not turn to the Church, went and joyn'd their Brothers in the Valleys. Many other Princes did the same, and all those that could escape, sought a place of Retreat in the midst of the *Alps*. *Louis XII.* going into *Italy*, took advantage of this Occasion, set upon those that were in *Valpute*, and made great havock of them; and in memory thereof, would have the place called *Val-Louyse*.

After diverse unprofitable Missions, and that the Inquisitors had spent many years in punishing those that had the misfortune to fall into their hands, 'twas judged necessary that they should have an Army to extirpate them. The King of *France* and the Duke of *Savoy* joyned, *An. 1488.* and sent 18000 Men against them. They were separated into several Bodies, which not being able to rejoyne, were almost all defeated by the *Vandois*. The Duke was forced to grant them a General Amnesty after some submissions.

In 1535. The *Vandois* being Assembled at *Angrogne*, with their Ministers, joyned Interests with the Protestants of *Germany*; though hitherto, says the Author, they differed in their Opinions. After this they would not suffer Mass to be Celebrated in the Valleys, whereof they were Masters; they seized the Churches, and drove out the Ecclesiasticks. In the mean time the Parliament of *Turin* proceeded with the utmost rigour against all those they could seize; and the Number of those that were burnt was almost Infinite. The *Vandois* implored the Succour of *Francis I.* who, for Answer, commanded them to live in the Faith of the Church of *Rome*. The Parliament of *Turin* ordered them to turn away all their Ministers, and to receive the Priests they sent them, under the pain of their Lives.

Anno 1555. They sent the President of *St. Julien* to them, to reduce them by fair means; but he was forced to return to *Turin* without doing any thing. He was sent the second time, the following year, with like success. *Francis I.* his Troops did more execution, for they cut off a great Number; but on the Intercession of the Protestant Princes of *Germany*, they had some respite till the year 1560.

The Duke of *Savoy* emitted Orders this year, that they should go to Mass, and on their refusal he raised Troops against them, the Command whereof he gave to the Count de la *Trinité*. This succeeded so well, that he persuaded them to pray their Ministers

ters to retire for some days to *Pragelas*, to suffer Mass to be Celebrated at *Angrogne*; without obliging them to assist at it; and to send to *Turin* those of the Principal Inhabitants of the City, whom the Prince should name. He assured them, that this Submission would appease the Duke, and that a Peace would ensue upon it.

When these Deputies came to *Turin*, they were put in Chains, with order to make their Indictment, if they would not abjure their Errors; all the Avenues of the Valleys were strongly guarded, that the *Vandois* might not learn what had passed; and the Count caused a Fort to be built near *Angrogne*, cozening them with fair Speeches, and making them hope for a speedy return of their Deputies.

But being informed of all that passed by their Spies, which they had sent to his Army, they called home their Ministers, broke the Images that were set up in their Churches, demanded Succour of their Neighbours, killed many of the Counts Troops, and obliged him to retire in Disorder, with the few that remained. He was forced to grant them a Peace, which lasted till 1570. The Duke this year published several Edicts against them, but did not make open War on them. *Charles Emanuel* made a new Treaty with them, and permitted them the Exercise of their Religion in some places.

The Plague Raging in the Valleys, in the year 1630. There remained but two Old Pastors, who by reason of their Age, were not able to discharge their Office. They called several from abroad, who being ignorant of the *Italian* Tongue, were necessitated to Preach in *French*. The Dutchess taking advantage of this occasion, sent cunning *Italian* Missionaries among them, who Converted many, and ordered several Chapels to be built for these new Converts.

The War broke out again in 1657. And continued till the year 1664. When the *Vandois* were reduced to so great Extremities, that they were forced to cast themselves on their Princes Mercy. They obtained a general Amnesty on the Mediation of the *Swisses*, on certain conditions that may be seen in the Author. *

They lived in Peace, till after the Death of *Charles Emanuel*. But, saith Father *Benoist*, then might we see the Missionaries beaten and chased, and might understand that the Barbets had secret Intelligence with Strangers, and *Victor Amedee*, the present Duke of *Savoy*, was at last obliged to follow the Example of *Louis the Great*, who came to Extirpate the Heresie of *Calvin* out of his Kingdom. The French King being acquainted with this design, assisted him with Troops; and every Body knows the Success of this Expedition, which they may read a particular Account of in our Author. He mentions a Letter that the Ambassadors of the Cantons wrote to the *Vandois* at that time, which, if it be true, deserved well a place in this History. They charged them among other things, That

they would advise them rather speedily to yield themselves; than through a rash resistance by Arms, to make themselves Criminals to the State; that the Word of God had taught them that it was a tempting him to expose themselves rashly to danger, from which in human probability there was no means of Extricating themselves; and that they praid them not to be so stubborn, from Considerations contrary to Christian Prudence, and Charity, which they owed to one another, as also to their Wives and Children.

Father *Benoist* promises to give a third Volume, which contains the Life of *St. Benedict*.

Biblioth. Univers T. 20. p. 246.

Inscriptionum Antiquarum Sylloge in duas Partes Distributa, &c.

A Collection of Ancient Inscriptions; Divided into two Parts. The former whereof contains almost all the rarest and singular Heathen Inscriptions, which are to be met with in Gruterus Body, Reynesius Treatise, Sponius Miscellanies, and other Books on the same Subject. The other contains all the Ancient Christian Monuments, that have hitherto been known. Publish'd for the use of Youth that are studious in Antiquity, and Illustrated with some Notes by Will. Fleetwood; Fellow of Kings-Colledge Cambridge. London 1691. in 80.

MR. Fleetwood is not the first that has given us a Collection of Ancient Inscriptions; Gruterus, Reynesius, Spon, and some others have employ'd themselves therein before him; but every Body has not Leisure to turn over so many Books, and not a few are not in case to buy them. These are the Reasons which have oblig'd our Author to Collect into one Volume, some Inscriptions that he judg'd considerable, which are scattered in a great many different Authors.

I. This Collection is divided into two General Parts; the former contains Pagan Inscriptions; and the latter those made by Christians during the first six Centuries of Christianity. The Author informs us in his Preface, what Method he has followed. He begins the Pagan Inscriptions, with those that concern their Gods; or have Relation to Religion. He remarks on this Subject, that they must either have acknowledged but one God, whom they Adored under different Names, which acquits them of the Crime of Idolatry, whereof they are accused; Or, that if they believed there were many, they have made a quite different use of their Reason from what we do; since it teaches us now that there can be but one Supreme Being.

It is certain that the Pagans have often maintained that there is but one God, as may be seen from Diverse passages cited in this Bibliothique, Tom. 3. p. 325. to which we may add the Greek Verses cited by Apuleius in his Treatise de Mundo, which we shall content our selves to set down here in the Latin Version. It is not very Elegant; but it may be understood by most.

Primus cunctorum est, & Jupiter ultimus idem.
Jupiter & caput & medium est. Sunt ex Jove cuncta.
Jupiter est Terra basis, & stellantis Olympi.
Jupiter & Mæ est, ilique idem Nympha perennis.
Spiritus est cunctis, validusque est Jupiter ignis.
Jupiter est Pelagi radix; est lunaque solque:
Cunctorum Rex est, Princepsque & Originis Auctor.
Namque sinu occultans, dulcis in luminis aura,
Cuncta tulit sacro versans sub pectore curas.

Yet whatever the Heathens have said on this Subject, it appears by their Books that they themselves knew not well their own opinion; their Ideas were very confused, and if they were persuaded that there was but one God, they acted notwithstanding, as if they had believed many. But we return to our Author.

After Sacred Inscriptions, he has placed those that concern publick Works, such as are for Example, *Dulcius Column*, the Marble Table of *Naples*, the Honorary Tombs (*Cenotaphia*) of *Pisa*, &c.

In the third place, he has ranked the Inscriptions made for

for the Emperors: Whereon he judiciously remarks, that we must not *so much* seek, in the Monuments Erected to their Honour, the Merit of those Masters of the World; since the *Nero's* and the *Caligula's* had their *Panegyris*, as well as the *Augustus's* and the *Trajan's*; As the Manners and Dispositions of the Heart of those who have been the Authors of these Inscriptions.

These are followed by those that concern their Priests and other Ministers of their Altars, &c. for whom, according to Mr. *Fleetwood's* Observation, the Pagans had an infinitely greater esteem, than the Christians at this day have for those that Administer Sacred things to them. Yet, addeth he, 'tis impossible that the External of Religion can subsist, except we give the Ecclesiasticks the Honour that is due to them.

The last Inscriptions of the first Part, contain all those that have been made for particular persons; For Fathers, Mothers, for Husbands, Wives, Children, Masters, Freemen, Slaves, Friends, &c. without any Distinction, as well because it was difficult to rank them into any Order, as because this diversity has something agreeable in it. He has followed an Alphabetical Order in the second Part.

He has added a few Notes, which contain Remarques of Criticism, and ordinarily explain what he could decipher in those precious Reliques of Antiquity; but he has not added them in every place, because there are some that are so clear, that they have no need of a Commentary, and there are others that are inexplicable, on which we can make but very uncertain Conjectures. He through the whole, takes notice of what is doubtful, obscure and inexplicable, and the Authors from whom he borrows any Light, giving them the Praises they deserve, and especially to Mr. *Spon*, who would have very much cleared up this Matter, if he had lived longer. We owe likewise to Mr. *Fleetwood* very happy Conjectures: It were to be wish'd, that he had marked in the Margin, or in the Index the Authors or Pages where the Inscriptions which he has Collected are to be found.

He sheweth in the Preface the Vanity of some of the Criticks Disputes, who sometimes quarrel grievously about a Word, or a small Letter; and who use to judge of the Antiquity of a Monument, and to distinguish the true from the supposed. To shew that their Reasons have often little solidity in them; he remarks that at one and the same time they have wrote the same words in a very different manner. We find in the same Inscription, *Menotyranno* and *Minozturani*; *Tauropolium* and *Taurabolium*; *Trigenfimo* and *Tricesimo*; *Uffus* and *Ufus*; *Delicie* in the Genitive for *Deliciarum*. And lest we should believe, that this happened only in the declining Empire, he cites Examples of *Augustus* days, and even before the Birth of Jesus Christ. Thus we find *Maximi* and *Maximo*: *Nive* and *Nere*, &c.

'Tis true, we may attribute some of these differences to the fault of the Graver or Cutter, who has not always been Ingenious, Diligent and Exact. Mr. *Fleetwood* grants and believes, that the Disputes of Criticks have sometimes no more for their foundation than a wrong stroke of a Chisel. But he maintains, that in the remarkable Inscriptions made for Emperors, or Princes, we cannot believe but that the Workmen were Ingenious, and used the greatest exactness imaginable, to commit no fault. It is certain then that the Ancients minded not all those Trifles, which we are so exact Observers of at this day; and that being wholly taken up with the greatness of the Subject, they took little care of the Letters and the Accents.

Our Author further gives us to know, that he has taken care to insert in his Work those Inscriptions only that are truly Ancient; that if he has set down any that are supposititious, he has given notice of it in the Notes. He declares notwithstanding in his Preface, that he could not do it so well, but that he had let in some evidently-false, which he had taken from a Work of *Ferrutius*, Printed at *Vrona*, Entituled, *Muse Lapidaria*.

He has added an Index at the End which deserves the reading. It contains an Explanation of the most obscure Terms, and other Characters that are to be met with in the Body of the Book.

II. It would not be necessary to enlarge this Extract further, if every body were persuaded of the use of Books of the Nature we speak of: but as there are many Readers that imagine, that these Enquiries are more curious than necessary; It will not be amiss to shew by some Examples what use may be made of them.

1. Tho' all the Ancient Monuments are not at all considerable, in themselves; 'tis notwithstanding true that there

are many, that express so lively the Passions either of those that made them, or of those for whom they were made, that this alone merits our Esteem and Enquiry. Such is the Inscription of P. 33. made in honour of *Venus*, which we will not transcribe here, lest we should be too prolix. The Greek Inscription of Pag. 164. made for a Physician represents admirably well the hard-heartedness and little Religion those of that Profession are ordinarily accused of. It ends thus: * *Ouk huanu xj egeomany ex ehu xj u luptomus*. I was not, I have been, I am no more, I don't care.

* In all these Greek Inscriptions there are neither Spirits nor Accents.

The Inscription of P. 141. is becoming a Poet for whom it was made. *Siste Viator. Quaeo Panca legito. Hic Maro situs est. Stop Traveller. Prethee read these three words. Here lies Virgil*. But this is the least of the advantages we may reap from these Researches.

2. We may in the second place be instructed from these Inscriptions, or by the Remarks which the Learned add to them, in a great many particular Circumstances that concern the Pagan Religion. The Author speaking of *Panthum*, tells us, that *Pliny* was the first that made mention of it. We don't much better know it than the Etymology of his Name. This is one that he has said * P. 3. after *Reynsius*. There was no God nor Goddess but had its Image, its Seal and its particular Symbol. *Jupiter* had his Thunder-bolt and Eagle, *Diana* her Quiver. The *Panthum* then was a great Statue of one of the great Gods, placed in his Temple; but whereon we might see the small Images of the other Gods flowered or graved, that we may at once form a just Idea of the Power of the Gods, and of the several benefits which men receive from them. We must acknowledge that that was a good thought.

In the 16th and 17th P. He explains what the *Tauropolium* was, which is spoken of in several Inscriptions. 'Twas a Sacrifice of Bulls that was made in honour of the Mother of the Gods. He that would be consecrated by this Sacrifice, was put into a deep Ditch digged in the Ground, and afterwards covered with Boards bored in some places. They offered thereon a Bull whose Horns were gilt, and whose Blood ran down into the Ditch, through the Holes that were made in the Boards where with it was covered. He that was consecrated received the Blood on his Head, in his Nostrils, Ears, Eyes, and washed his whole Body with it; They maintained that by this Consecration, he would be raised up again for Eternity; So that they repeated not this Ceremony but every 20 years. These words *rise again for Eternity*, seem to be borrowed from Christian Baptism: and as there is nothing said of this Sacrifice before the 170 Year of our Lord, the Learned have believed that it was invented to ridicule this August Sacrament, but this bare relation is not sufficient proof. Besides, the Mysteries of Religion were not yet known by the Pagans, and there is no appearance that they would have invented so laborious a Ceremony for so mean a Subject. There is nothing more ordinary with the Criticks, than to refer one thing to another upon the account of some light Resemblance. Lightfoot alone can furnish us with a vast number of Examples.

The Ceremonies which they observed, to receive any into the service of the *Mithra* were yet more laborious than those of the *Taurabolium*. They began with enjoying a Fast of 40 days to him that was initiated in these Mysteries; after which they beat him with Rods the two days following. After that he was dipt in Snow for 20 other days, and they finish'd it with Burning his Body in several places. There was a Ladder composed of seven steps, to represent the seven Planets, which were all made of a different Metal. He whom they initiated mounted by the steps by little and little, and by separated intervals, even till he came to the Top of the Ladder. Then they said that he was come to perfection and to the knowledge of the most secret Mysteries of Religion.

The Pagans did not content themselves with Worshiping many Gods, the greatest part whereof were but Mortal Men, they made Divinities of all the Passions, and even of some Diseases. A Monument has been found in *Transylvania*, Consecrated to the Fever in these Terms: *Fibri. Divae. Fibri. Sanctae. Fibri. Magne. Camilla. Amata. pro. filio. male. affecto. P.*

* To honour these false Divinities they gave them sometimes the names of their Emperors; * P. 11. and to honour the same Emperors they gave them frequently the names of their Gods. We might have matter enough to insult over these wicked practices, if the Flatterers of the Age had not made their Apology. In

In P. 30 we see a Greek Inscription, made upon a Marble Table, which is believed to have been in the Temple of *Æsculapius*, which contains the Vows of 4 sick persons that acknowledg'd that they were miraculously cur'd by the help of this God. Mr. *Fleetwood* believes that this was invented by the Pagans in opposition to the Miracles of Jesus Christ. This would hold good, if the Pagans had not spoke of Miracles till after the establishing of the Gospel, but they have attributed them to their Gods a long time before, and particularly to *Æsculapius*, as may be seen in *Aristophanes's Plutus*. Add to this, that *Æsculapius* ordered some sick persons, that he was employed about to make remedies which might naturally effect their Cure. He prescribed to him that was blind to take the Blood of a white Cock, to mix it with Honey and Eye-Salve, and to anoint his Eyes for three days. Perhaps our Physicians would not disapprove of this Remedy.

3. These Inscriptions teach us further many Customs of the Ancients. We see in those of p. 48, 49. how the Romans conjured the Gods out of the Cities they would besiege. They prayed them very humbly to abandon the place, to cast a terror into the Spirits of the Inhabitants, and to retire to *Rome*, where they should find Temples that were consecrated to them. We learn from p. 103. that the Romans used to print some Letters with a Hot Iron on the forehead of the Slaves that had run away from their Masters, and were caught again. *Constantine* abolished this custom, because it was not just to disfigure the Countenance of Man, who is a living Portraiture of the Heavenly Beauty. They afterwards put Collars about their Necks, whereon their Masters Names were engraven.

It appears by an Inscription of p. 433. that the Women (a) were apart from the Men in the Churches, and that there was the same distinction between those that were married, Widows and Maids.

(a) *Bibl. Univer.* Churches, and that there was the same distinction between those that were married, Widows and Maids. T. 17. p. 475.

There were many Married at 12 years of Age, as may be proved by some Epitaphs.

4. The Christian Inscriptions tell us in particular what was the Genius of the Christians at the time they were made; and we cannot see without being grieved, how many Superstitions Paganism has introduced into Religion, and hath contributed even to corrupt Morals. We cannot read without grief, the Imprecations which the generality made against those that violated their Sepulchres; they did not speak so in the first Ages. In p. 345 we may read an Epitaph so patcht up of Paganism and Christianity, that 'tis hard to know whether it was made by a Pagan or a Christian. It speaks of the Gods *Mars* and *Jupiter*; but we see in it hopes of a Life to come, and of the Resurrection.

5. In fine, not to enlarge on all the Advantages we have by these Ancient Monuments; they have preserved us very considerable events, and serve very much to clear up or to prove the most important points of History or

Chronology. We need only cite the famous Marbles of the Earl of *Arundel* for this, where we have an entire Chronicle, but we will confine our selves to what is in this Volume. An Inscription which was found on the Brink of the *Danube* near *Buda* has preserved us the History of an Extraordinary Man. He was so cunning in the use of the Bow that he could hit and break an Arrow even while it was yet in the Air, and so strong that he could Swim Crois the *Danube* all Armed. His name was *Soranus*, and he was of *Bilgick Gaul*. It appears by an Inscription of p. 280 that the that ordered it to be made was 117 years old: and if there be no fault in the Greek Epiraph of p. 280. the person for whom it was made had lived 178 years.

The second Inscription of P. 379. made *Baronius* and several other Authors to believe that *Constantine* the Daughter of *Constantine* the Great, caused the Church of *St. Agnes* to be built: but it appears even by this Inscription, that that could not be; since the Daughter there spoken of was a Maid, whereas on the contrary the Daughter of this Emperor was twice Married. *M. de Valois*, who is sensible of this Difficulty, saith, that *Constantine* caused this Church to be built when she was yet a Maid. This would hold good, if it appeared from any where else, that the *Constantine* that is spoken of in this Monument was the Emperors Daughter; but since there is no other proof, *M. de Valois's* conjecture is not sufficient to resolve the Difficulty, and it is raised without a foundation. It appears also by another Inscription, * That 'twas *Theodosius* that began * 497. the Edifice of *St. Paul's Church* at *Rome*; contrary to what *Baronius* saith, supported by the sole Authority of *Anastasius* the Library-keeper, whom every body knows we must not rely upon, but on good proof.

We may relate a great number of other Examples of Points of History, which may be amended or confirmed by these ancient Inscriptions; but those which we produce are sufficient. We will only remark, that a great deal of Judgment and Knowledge is required to make a good use of them. *St. Justin* took for an Inscription made in honour of, *God St. Simon*, *Simoni Deo Sancto*, a Monument made for *Simon Sancus*, *Simoni Sancto Deo*. It is true, that this Father did not deceive others till after that he was deceived himself; wherein he is more excuseable, as also so many other Christians, who invented a Thousand Pious Frauds to support a Religion, which sufficiently maintain'd it self. 'Tis in this Classis that Mr. *Fleetwood* ranketh an Inscription, said to have been at *Athens*, which bears: *To the Gods of Asia, Europe and Africa; strange and unknown Gods*. He does not doubt but this was an Invention of the Christians of the first Ages, to support the History of the 17th Chapter of the Book of the *Acts*, which contains *St. Paul's* Preaching to the *Athenians*.

We must not forget to mention that the Author has inserted in his Work the Roman Fasts, and their Rustical Calendar.

A Continuation of the Questions contained in the New Treatise, Entitled, *Serious and Gallant Discourses*. Translated out of the French.

Which is the most necessary of the Arts? p. 108.

Q. TELL me what is the End of Arts?

A. The design and end of Arts is as different as there are different kinds of Arts, yet we may say that there some necessary, as Husbandry, the Shepherds Art: Others are profitable, as the Art of Building Houses, the Tailors and Shoe-makers Art, Manufacture, Traffique: Others are for Ornament, as Embroidery, Dancing: Others for Pleasure, as a Confectioners, Perfumers, or Musicians Art. So that the principal end of Arts is for Necessity, for Profit, for Ornament, for Pleasure.

Q. What say you in particular of Medicine?

A. I think that no Art should be preferred to Medicine, since Divine Authority has commanded us to honour Medicine for its necessity. Yet 'tis not the most necessary.

Q. May we dispense with the want of Physicians?

A. Yes, they were above 600 years in *Rome* without Physicians, after they drove them out, but we must not therefore say that we can be whole without Medicine, as those who drove away the Magistrates of a City, did not therefore drive away Justice; Nature teaches us both.

Q. What say you of the Art of Traffique; is not it the most Necessary?

A. I know well that Commerce keepeth up Society among Men, but it is an Interested Society. I knew very well that without Commerce we cannot accommodate one

another with things that are useful for the life of Man. I know sufficiently that Commerce maketh Cities, and that States lay their foundations on Traffick. Yet 'tis not therefore the most necessary.

Q. What say you of Politicks is not it most necessary?

A. I know that Politie is the Eye and Soul of a State. It giveth Recompences. It punisheth the Faulty. It setteth a price on things, it maketh Armies to March into Campagne, and recalls them according as Necessary requires. It gives Justice to every one, it giveth Arts their free exercise; yet 'tis not the most necessary.

Q. What say you of the Military Art? Is not it most Necessary?

A. I know that the Military Art is the Sword and Buckler of a State. 'Tis in vain to Labour, Turmoil, Plead, Traffique or Physick our selves, if the Soldier do not defend us from the Inroads of the Enemy, and preserve the State in Freedom. In fine tho it be Master of all the Arts it is not notwithstanding the most Necessary.

Q. You will say the same of others; tell me then which is the most Necessary Art?

A. If we take advice of every Artizan, there is none but will say that his Art is most Necessary. As a seller of Matches, who finding himself in a danger in a Boat on the *Seine*, hugging his Merchandise cried out, *City of Paris, what a loss thou'lt suffer?* But to consider things in themselves;

H

Husbandry

Husbandry seems to be the most Necessary; therefore, *Cicero* calls it an Occupation most becoming an Ingenuous Spirit. *Aristotle* saith that 'tis the Mother of all the Arts, and the justest way of acquiring. Of what use would Medicine be to us, if the Earth did not afford us wherewith to keep up our Health? What would the Military Art signify, if the Earth did not furnish us with what is necessary to maintain Soldiers and Horses? In fine we may say that without Agriculture, no other Art could subsist; for 'tis it that preserveth our Life, for which every Body Works. For this reason the Earth is called the common Mother, and by consequence those that Manure it, are as it were the common Fathers of all the World. Thus we read that *Apollo*, *Paris*, *Saul* and *David*, practis'd it. There is nothing that makes men so vigilant, laborious, and indefatigable as Husbandry. 'Tis owing to it that we have had so great Captains, *Coriolan*, *Sertan*, *Curius*, *Cato*, and so many others.

Of the Art of Divining, p. 120.

- Q. What is it to Divine?
 A. 'Tis to predict future things which are hid and removed from our knowledge.
- Q. How many sorts are there of it?
 A. Three sorts, Prediction which comes from God, and is called Prophecy; that which comes from the Devil, and is called Demoniack; and that which comes purely from Natural Causes, and is called Presaging or Conjecture.
- Q. What is Prophecy?
 A. It is a Divine Inspiration which foreseeth and declareth, with an unmoveable Truth and great certainty, things that are at a distance from us.
- Q. What is Demoniack Divination?
 A. 'Tis a declaring of hidden things, by means of a Tacit or express Compact made with the Devil.
- Q. Can the Devil declare and reveal all things?
 A. No, he knows only the things that have appeared by some exterior Act, as the Authors of a Theft, and things to come when they depend on natural and necessary Causes. But he knoweth not those that depend on free causes, as our Thoughts, Wills, Desires, and such like.
- Q. What is Natural Divination?
 A. 'Tis a Conjecture which is drawn, either from the Stars, or from the Air and its different dispositions, or from the Sea, or Trees. For Example we predict a Plague when we see Roses or Violets blossom at the end of Harvest.
- Q. Is there an Art of Divining?
 A. I think not, for an Art is a Heap of many Precepts which tend to some end; now precepts can only be of those things which necessarily come to pass, which is not to be found in the Art of Divining; for that which we do not know by its Cause cannot be known by Precepts; so that all that sort of People that meddle with Divining are meer Impostors.

Whether Travelling be necessary for an honest Man, p. 135.

- Q. Is Travelling Profitable?
 A. Some think it profitable and necessary, and others think that 'tis not.
- Q. What are their Sentiments and Reasons that approve of it?
 A. Mans happiness in this Life consists in knowing and being Learned; now viewing of places furnishes our Understanding with more Knowledge than any thing else, so that there is no more certain means to acquire this than Travelling, which every day presents us with new Objects and Subjects to learn.
- Q. To whom are they compared who are not curious of Travelling?
 A. To the Earth the most base Element, which continues immoveable, and is an Emblem of Souls that are no less clogged than Plants, to a piece of Earth, where they had their Birth.
- Q. What say the Ancient Philosophers?
 A. The Stoicks say that a Wise Man is a Citizen of the World. And *Seneca* saith, I am not for confining my self to a Corner of the Earth, the whole World is my Country.
- Q. What may we learn by Travelling?
 A. We may learn Prudence and Wisdom; for by Travelling we know the Manners Institutions and Fashions, the Laws, Religion, and other things whereon Wisdom is founded.
- Q. Does the Scripture approve of Travelling?
 A. Yes, God saith, that we have no continuing City in this World. God has many times recommended strangers and

sojourners to us, and enjoy'd us to love them as our selves, *Exod.* 22. *Lev.* 19. And the Church ranketh that of receiving Pilgrims among the Works of Mercy.

Q. Tell me therefore whereupon they found their Opinion who do not approve of Travelling?

A. They say, That if Travelling be necessary it must either be because it may make men more knowing, or more Virtuous. But it very seldom acquires either the one or the other. As to the former, the Life of Man being very short, 'tis very hard to learn things of places. As to the latter, moving and change of place is contrary to Virtue and Moral Prudence, which has given ground for that Proverb, That the Spirit of a sitting Man is most Prudent. Besides, those that always change Countreys, contract different Manners and Habits; so that they become unconstant, giddy-headed, and imprudent.

Q. Has Travelling been forbidden?

A. Yes, *Lycurgus* forbid his Citizens to Travel, and to suffer strangers to stay in their City above 24 hours, for fear lest the Society of the Vicious might corrupt the good manners of the *Lacedemonians*.

Q. These are quite different Sentiments, what is your particular Opinion?

A. We must distinguish Persons, Places, Times, and other Circumstances requisite for Travelling. For those that travel should be Young, Robust and Sagacious to reap Fruit by their Travelling; otherwise those who are naturally destitute of Judgment and Prudence, become greater Fools by their Travelling, it being impossible for him who is a Fool in his own Countrey, to become wise by running up and down. Which made *Socrates* say he must change his Spirit, and not his Climate to become Wise.

Who are the most happy in this World, the Wise or the Fools. p. 144

Q. Is the Fool happier than the Wise?

A. Every Body is Judge and Party in the resolution of this Question. And as there is but one Wisdom, and one only means to come by it, viz Right Reason, but there are Follies of all sorts, as many as there are different Spirits, it seems that there are more Fools than Wise, so it is to be feared the Wise do lose their cause.

Q. Wherein do you place the good Luck of Fools?

A. I place it in the privation of Grief, and the possession of good, which are two points wherein felicity of Life in this World consists.

Q. Are Fools deprived of Grief?

A. No, Wise men are not at all more exempted, with this difference, that the Wise are more capable than Fools, who in this are less unhappy.

Q. Why are Wise men more capable of Grief than Fools?

A. Because Wise men reason upon their evil, and so besides the external evil which they have always before their Eyes, they have also an internal pain; which lays hold on all the Passions of the Soul, desire, fear, or if you will scruples, cases of Conscience, and others.

Q. As to the second Point, which constitutes prosperity in this Life, to wit, Goods, have Fools the advantage of the Wise?

A. Yes, for one is not really happy except he believe he is so. Whence it follows, that more Fools are found happy as to Goods than Wise Men. For Wise Men, if they are truly so, considering the Inconsiderableness and Vanity of this Worlds good, do not think they are happy in possessing them, but in seeking other durable things which are never found in this World; when Fools live content and happy in the enjoyment of the present good, small or great, beyond which they desire no other: and often their Imagination persuadeth them that they are Kings, Emperors and God himself whence they draw greater pleasures than others have. *Timon* that Athenian believing that all the Ships belonged to him, was overjoyed when any arrived at the Port or *Piræum*, as at a great Gain, and bound over his Parents to Justice because they would have cur'd him of this pleasant Folly; if they do no harm, they are call'd Innocent Fools.

Q. But is it not a very sad case to see a Man that should be reasonable become a Fool?

A. On the contrary, there is nothing so sad as a Tragedy or a Comedy without a Farce, or an Entertainment of Philosophers, during which nothing is to be heard but Questions which perplex the Learned, and tire the Ignorant: But a Fool coming among them will raise up an Universal Joy, and this Fool will share the greatest part of the pleasure himself, and if he speak Truths which would be odious

odious in the Mouth of the Wise, they are supportable in that of Fools.

Q. I think that all your Answers in favour of Fools are rather a witty conceit than a Truth. Tell me truly, can Fools be happy in this World?

A. Folly being a Læſion of the Reasonable Faculty, Fools cannot be happy, because they cannot live according to right Reason: wherein the Eſſence of Felicity in this life conſiſts. And as they are exempt from Vices ſo they are incapable of Virtues in this Life. And if it be ſtill true that happineſs and contentment conſiſt in the ſatisfaction that is had in the enjoyment of ſome good, Fools cannot be happy ſince ſatisfaction proceedeth from the Reflexion that our minds make on the goodneſs of the thing we enjoy. Now Reflexion is a very perfect Act of the Underſtanding. For which reaſon Fools cannot be happy, being incapable of Reflexion; becauſe Folly is a Læſion of the Faculties.

Of Tobacco. p. 156.

Q. Has Tobacco no other Name; whence comes it?

A. Tobacco is call'd ſo by the Spaniards from an Iſland of the Weſt Indies where it grew in great plenty. The Indians call it *Petun*. They call it Holy Herb by reaſon of its great virtue; one John Nicot Ambaſſador of France II. having firſt brought ſome of the Seed from Portugal into France to Queen Catherine of Medici, called it in French *Nicotiane*, or an Herb for the Queen. In Italy they call it the Herb of Holy Croſs, becauſe a Cardinal of this name carried it firſt to Rome. It is otherwiſe called *Jusquiam de Peru*.

Q. What are the Virtues of an Herb that is ſo common?

A. Some value Tobacco, others deſpiſe it. Thoſe that have it in eſteem ſay that its Leaves applyed hot to the Head cure the *Migrain*, and old Pains of the Head proceeding from Cold or Wind. If the Pain be obſtinate, it muſt firſt be rubb'd with the Oyl of the Flowers of *Orange*. It is good againſt the Toothach cauſed by Fluxion. Its decoction in common Water cures the Diſeaſes of the Breſt, the Aſthma, an old Cough. Its Leaves put under aſhes, and applyed hot with their Aſhes to the Navel are good for a Wind Cholick, and Crudities of the Stomach, it likewiſe kills Worms, if you put a little of its Juicy in a Gliſter. Blowing a little of the Smoke into the Noſtrils of a Woman that is in a Swoon, it recovers her. Kibed Heels are cured by being rubb'd with it. Wounds, venomous Bitings; it likewiſe preventeth a Gangrene. Theſe are ſome of its Virtues.

Q. Why is Tobacco abhorred by ſome?

A. Becauſe by its ſharp and biting Vapours it diſturbeth the Head, inebriates, by drying the Brain; it ſtupifies, cauſes Vertigo's, Lethargies, Drowſineſs; it hebetates the Animal Spirits.

Q. Theſe two ſentiments are very different; tell me yours.

A. My Opinion is that Tobacco Leaf is very uſeful, eſpecially when it is taken as a Maſticatory at the Mouth or Noſe. But I think that its Smoke is an Enemy to the Brain and the Spirits.

Of Knowledge in Women. p. 161.

Q. Is it expedient that Women ſhould be Learned?

A. Knowledge puffeth up the Mind; therefore if Women were Learned they would be prouder and more unſupportable than before. Beſides, a good Opinion of themſelves is inconfiſtent with the Obedience they are deſign'd for. Therefore God gave knowledge to Adam, and not to Eve, who by the bare deſire of Knowledge deſtroyed all.

Q. Why are they not Learned as men are; are they not capable to become ſuch?

A. They are too delicate to acquire Knowledge, which is not obtain'd but with great fatigue. Beſides the Moiſture of their Brain hindreth ſolidity of Judgment, which is ſo neceſſary for the Sciences.

Q. Why have they not Solidity of Judgment?

A. Becauſe the Judgment is an act of the Underſtanding, which Reflecteth upon its Knowledge, and this Reflection dependeth on a dry Temperature, which is contrary to that of the Brain of Women.

Q. Have none of them been Learned?

A. Yes, but 'tis extraordinary. Beſides, if we conſider their Works, they are always accompanied with lack of Judgment: They acquit themſelves pretty well in their firſt Eſſays, but not in their ſecond thoughts which are al-

ways meaner than the firſt: On the contrary mens ſecond thoughts ſurpaſs their firſt, by reaſon of a ſtronger Judgment that is in Men than is in Women.

Whether Reading of Books be more proper to Learn or by Word of Mouth, p. 174.

Q. Is reading more proper to teach, or the Voice?

A. Some are for the Voice, others maintain reading: Thoſe that ſay reading is moſt proper, ſay that the quickneſs of Speech does not give our Minds ſufficient time for making reflexion on it; and therefore that 'tis not ſo proper as reading. Beſides, Books do not flatter ſo well, and counterfeit Truth. All that are Learned have learned more from Books than by the Voice of Maſters. What is Writ is much better digeſted than what is ſpoke. Therefore Writing inſtructeth us much better than Word of Mouth.

Q. Give me their Reaſons who are for vocal Inſtruction.

A. They ſay that the Voice being animated by the Geſtures, makes a much greater Impreſſion than Writing, which is a dumb word. Beſides we cannot aſk the Scripture about doubts, as we may do a Maſter, therefore Writing leaves for more difficulties in the Mind. Some have been born Blind, and yet have become very Learned, and there are ſome that read much and have many Books, and yet make but ſmall improvement in knowledge.

Q. Theſe two different Sentiments have good reaſons on both ſide; tell me therefore your Opinion on this difficulty.

A. The deciſion of this Queſtion depends on the Diverſity of the Genius of thoſe that teach and thoſe that are taught, and the Sciences one would learn. For the Diſciplines that conſiſt principally in contemplation, as Theology, Phyſick, pure Mathematicks, Law, have more need of reading in order to their being Learned. But thoſe that conſiſt in Action are learned better by word, tho' Books may likewiſe be uſeful thereto.

Of the Love of Inclinations, p. 181.

Q. Whence comes it that we love by Inclination, and without knowing why, thoſe Perſons whom we have never ſeen before, and that are nothing of Kin to us?

A. If we can love any Body better than another by Inclination only, and without any Knowledge, this may proceed from the force of Imagination, which repreſenteth any thing amiable, even tho' it be not; or from the ſole action of the Will, which ſince it cannot be Neuter between Love and Hatred, when it does not encounter any ſubject of Hatred for its Object, this is ſufficient to attract its Love, or not encountering any thing amiable, this is enough to raiſe its hatred.

Q. May not we ſay that this Love of Inclination is performed by a Draining, and by a Tranſpiration of the Mind going out of the Body of the beloved, as ſome would ſay?

A. No, for this Love of Inclination is as well cauſed at the ſight of a Portraiture, whence no Spirits can go out, as on the ſight of perſons endowed with a Soul.

Q. Why have you ſaid in an Answer above, if we can love without Knowledge, why, do you doubt that there is a Love purely of Inclination, ſince of two Players which are unknown to you, you deſire that the one ſhould win rather than the other?

A. I am perſwaded that we cannot Love one better than another without knowing why, without fancying in this perſon ſomething agreeable to us, as Beauty, Air, Motion, Manner of going and other Things. The reaſon of this is, becauſe there is the ſame Reaſon of Actions as of their Principles; if Deſire ſuppoſeth the Principle of Knowledge, as all the World acknowledge, the Action of Deſire, which is Love, ſuppoſeth a clear Knowledge, and ſo one cannot love without knowing.

Whether the Lean are healthier or longer-lived than others, p. 185.

Q. Are fat People longer-lived than lean?

A. No, on the contrary the lean live longeſt.

Q. Give me a Reaſon.

A. Becauſe the lean have larger Veſſels, and eſpecially Veins, and by conſequence more Blood and Spirits, which are the Architects and principal Organs of Life. Beſides, the Life will be longeſt where there is moſt Heat, which is found in lean perſons.

Q. Why are not the Fat ſo healthy as the Lean?

A. Becauſe in fat Bodies the Pores are ſtopped by the coldneſs of Phlegmatick Humors, which hinder the free Evaporation

Evaporation of fuliginous Excrements, that make a Reflux, and suffocate the Natural Heat, which is extinguish'd after the same manner as Fire when it cannot have a free Transpiration. Besides, the Fat imbibes a great many Humors; but cannot perfectly concoct and assimilate them, through want of sufficient Heat, whereby a great quantity of Crude and Phlegmatick Excrements are produced; so that they become whitish and puffed up.

Q. Are the Lean more lively than the Fat?

A. Yes, by reason of the Disposition of the Organs that are more pure, and less charged with thick Vapours and excrementitious Humidities, which render the Fat more heavy both in Mind and Body.

Q. Whence comes it that some are fatter than others, when they do not eat more?

A. 'Tis hence, that they have not Heat enough to consume the Superfluities; by reason whereof, their Flesh attracts a great quantity of Excrements and Phlegm, which swells them and makes 'em white.

Whether 'tis better to Dine or to Sup, p. 193.

Q. Is it best to eat more at Dinner, or at Supper?

A. Supposing the persons of a sound Health, I think it is better to Sup a little more largely, because the time of Digestion is longer from Supper to Dinner, than from Dinner to Supper.

Q. Are the Night and Sleep proper for promoting Digestion?

A. Yes, and more proper than the Day, because the Heat, being more reunited during the Night and Sleep, is much more vigorous, and performs its natural Functions better, viz. Concoction, Distribution, Apposition and Assimilation.

Q. Why is the Heat stronger and more reunited, in the Night and in Sleep than in the Day time?

A. Because in the Day time the Heat is diverted from without, being employed about the Sensations and Motions of the Body and Soul, whereas all being suppressed by Sleep, the Heat is altogether taken up within on the Concoction. Besides, the Night serveth much more to concenter the Heat within, by its coldness, which driveth the Spirits and Heat inwardly. Whence it comes to pass that we have the best Stomach in the Winter.

Q. What Hurt is there in eating little at Supper?

A. There is this, that the Heat being greater after Supper, as I have said, and stronger and more active, it will concoct in a little time that small Portion of Food that it has taken; and since the Heat always acts by a Necessity of Nature, and cannot be Idle, when it has not foreign Matter whereon to work, it will necessarily consume the Radical Moisture, and dry us in Sleep.

Q. Whence cometh the Proverb that saith, He that sleepeth eateth? It seems that Sleep nourisheth, so that 'twill not be necessary to eat much in the Evening.

A. This Proverb is true when the Stomach is filled with sufficient Nourishment; for, for that time, during the Sleep, the Heat that is strongest, raiseth and draweth from all parts the purest of the Juices and Vapours, that it disperseth every where as a sweet Dew, which it cannot do when the Stomach is void; 'tis therefore in this sense that the Proverb is true, He that sleepeth eateth.

Q. Whence comes it then, that many find themselves very ill when they have eat much in the Evening, and against their Custom?

A. I suppose from the beginning a person in good Health. But a person subject to defluxions, and of a weak Stomach, is not in perfect Health. If the Question be of person in good Health, I answer that these persons will be accustomed to Sup but little, founding on this bad Principle that they must eat little at Night; this being so, they weaken their Stomach, that it cannot take much Food at Night, so these persons become so delicate that the least things hurt them. Whence we may conclude, that 'tis better to accustom ones self to eat much at Night.

Whether it be better to Marry or not to Marry, p. 199.

Q. Who are they that can best judge in this Question?

A. I know not whom we can believe as Arbiters of this Question; for it must either be Mar's, Married People, or those that are about to Marry; all are interested. The first pretend to hate Marriage; the second will be loth to blame it, lest they should reflect on their Judgment that made them enter into this state; and the other cannot Judge for want of Experience.

Q. Whether do you judge it better to Marry or no?

A. Since there is in Man a great desire to perpetuate himself and to be immortal, there is no other Means to acquire it in this World but Marriage, which maketh him revive in his Children. Besides, Marriage is the Foundation of a State, since it raises Families, and Families make up a State and preserve it; those that are Married are more interested in the preservation of a State than those that are not; so that 'tis better to Marry.

Q. Can Amity be kept up by continual Converse?

A. Yes, and is even augmented by the Offices which are mutually performed with a Frankness and Confidence which is not to be found in any other State, whatever it be, where Dissimulation and Hypocrisy are most Universal: In Marriage alone is Freedom and Liberty to be found; and therefore it is to be most desired.

Q. Whence comes it that many Evils are to be endured in Marriage?

A. If any be crossed by it, that does not proceed from Marriage, but from the fault of the persons who know not how to use it as it becomes.

Of Heat; Whether it be better to heat one by Fire or Exercise?

Q. Whether is it better to warm us by Fire or by Exercise?

A. I think it is better to warm us by Exercise; for the Heat of Fire destroys the Natural Heat, corrupteth the Humours or drieth the Parts. Therefore those who seek no other Heat than that of the Fire, are almost always chilly, and impatient of the least injury of the Air.

Q. How does Exercise warm us?

A. Exercise stirreth up the Internal Heat, and it goeth out at the Pores, which are opened by Exercise, and so it communicates it self to all the parts of the Body.

Q. Does not Fire the same by opening the Pores of our Body?

A. Fire opens the Pores, and maketh the Natural Heat go out; but at the same time it dissipates it, which happens not in point of Exercise, that on the contrary carries the Spirits, the Blood and Heat every where.

Q. Many persons are not accustomed to Exercise; would it not be troublesome to them to use it in order to warm themselves?

A. Bodies that are not accustomed to Exercise receive at first, prejudice by it, but they may inure themselves to it by degrees, and rid themselves of this Evil Custom, to change it for a good one, which even cureth many Diseases that proceed from Intemperance and Repletion.

Whether Wine promotes Digestion or hinders it, p. 208.

Q. Does Wine help Digestion?

A. There are different Opinions about it. Those that maintain the Affirmative say, That having a great deal of Spirits, it furnisheth more Matter to ours; so it helps Digestion.

Q. On what Reasons do they build, that maintain that Wine hindreth Digestion?

A. They say, that Wine being received by a Hot Stomach will cause an Intemperance, because the Spirits of Wine abounding, suffocate the Spirits employed in Concoction.

Q. Can Wine be undigested?

A. Yes, for those who are troubled with Indigestions, feel that Wine is last digested. It retains after all other Aliments, its colour, taste and smell, or a little altered.

Q. How can it be undigested, since it is hot?

A. Because Digestion is performed by a proper Physical Action and a true Alteration; now there is no action but by contrariety: therefore Nature being Hot and Moist, and Wine having the same Qualities, it cannot be altered nor digested, because of the likeness that is between them, which must be done in order to the promoting Digestion, and being it self digested.

Q. Must we not use Wine then?

A. We must take it in a small quantity, that the Spirits of Wine may not domineer over ours, and ours may be fortified by those of Wine; besides the Heat, of the Wine will be much easilier altered by our Natural Heat, which is very strong. Therefore it is that St. Paul counselled Timothy to drink a little Wine for these two Reasons.

Q. Does Wine quench thirst?

A. If we receive that Definition of Thirst, that 'tis a desire of Cold and Moist; Wine cannot be proper to quench Thirst, since it is Hot.

FINIS.